# THE SEAT OF THE SCORNER Thrown Down:

OR,

*Richard Hobbs* his Folly, Envy and Lyes in his late Reply to my Book, called, *A Looking-Glass, &c.* Manifested and Rebuked.

Whereunto is annexed my Call from the *BAPTISTS*, to walk in the True LIGHT.

And a True Testimony to the Light and Power of Christ in the Heart.

With a few QUERIES to the said *R. Hobbs*.

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*By* Luke Howard.

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To which is added, a further Answer by *T. R.*

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*He that is first in his own Cause, seemeth just; but his Neighbour cometh after, and searcheth him out*, Prov. 18. 17.

*The Lip of Truth shall be established forever; but a Lying Tongue is but for a Moment*, Prov. 12. 19.

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# TO THE READER.

Reader,

INto whoſe hands this may come, for your ſakes who are ſo much troubled, that there ſhould be ſo much contending, and as you ſay, ſtriving betwixt People profeſſing Religion; this know, that we called Quakers are forced thereunto, and that for Righteouſneſs ſake; for the Lord knows it is ſo, becauſe the Baptiſts began firſt with us: as ſoon as the King gave Liberty, they fell on us, as David ſaid, laying to our Charge things we knew not, of Lying Stories of ſeven Years old out of Lincolnſhire of one Richard Anderſon of Panton, which never was at a Quakers Meeting in his Life, but at many Baptiſts Meetings as appears by their own Writing, and ſo in Hypocriſie would cloath him with a Quaker by Name, who was rather a Baptiſt, and only becauſe he at ſome times (after his own manner) would ſpeak of the Light Within (againſt them) which Light theſe Men ſo hate, that for a little ſpoken from a Man which was never one of us, neither in Reality, nor yet in Formality, they ſhould make ſo much a do, and ſuch a Cry of to the World, as they have done, and would have the World judge of the Light of Chriſt, which we ſay every Man is lighted with, by the Carriage of him who was ſo near themſelves.

And now mark, becauſe our Friends gave an Anſwer in plain Truth to their falſe Charge, Richard Hobbs Paſtor of the Baptiſts in Dover, as he calls himſelf, in Envy undertook to write a Relation of one Charles Bayly, of his Miſcarriages Ten or

*Eleaven Years old; and because a deal of his Mad Actions were true (for which he must bear his own Burden) therefore they thought that that should crown their Lyes in their former Story from* Lincolnshire, *and so they Printed them together: but his Spirit, to wit,* C. B. *and his Work, we did and do deny, as by the* Looking-Glass for Baptists *doth at large appear, unto which I refer the Reader. So that I am thus constrained for Righteousnes sake to appear in Print once more, by way of Reply unto this Scoffer's* Night-Labour, *a Work which he hath been Sixteen Years exercising in; and of late he hath began in Print to shew the Fruit of his Labour against the Light Within, and snarling at the Heels of those who believe in it: and although he reads in the Scriptures, which he calls* his Rule, That many are Called, and few Chosen; *yet is his Eye so watching for Evil, that the Fall of one Called and not Chosen is to him a rich Feast, as appears by his first and second Printing of the Miscarriages of one* Charles Bayly; *and if his last had not been redoubling of his Evil in Envy in his first by Lying, Scoffing and Mocking, I might have rested at this time in Silence; knowing right well, that my first Answer to his Envious Charge against the Light of Christ Jesus, is clear enough (without* Rubbing, *as he scoffingly calls it) to his first, and might have served for this second also to all Impartial Minds.*

Luke Howard.

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# THE Seat of the Scorner Thrown Down, &c.

AND now Reader, becauſe I am accuſed in pag. 9. of this *Night-Watch-man's* Labour, *of my leaving the Ordinances of God*, as he calls them, I ſhall here give a brief Account of my leaving the People called *Anabaptiſts* in their *carnal Water-dipping* and *elementary Worſhip*, where I with many more were, as now many are looking for the Living among the Dead; and in our meeting in thoſe dayes, and performing our Work and Duty as we then thought, in that which we call'd *Goſpel-Faith*, even then would God's Witneſs the *Light* ariſe, and ſhew me, *that we were not in the Goſpel-Faith*, which we ſo much profeſſed; *and that we were not Baptized by the One Spirit into the One Body*: Here the Lord in the Light put me to a ſtand, and ſet me ſpiritually to commune with my own Heart in a weighty Senſe of my own Condition, and then in the Light I ſaw, *That we were all ignorant of the One Baptiſm and One Faith, as well as of the One Lord and one Body, into which that Baptiſm gives an enterance.* It is true, we were dipped in Water in Hope of Life and Peace, and call'd *Brothers* and *Siſters* by *Water-dipping*; but that *Formality ſatisfied not the Cry of my Soul*, which was ſtill in me after ſpiritual Knowledge and Acquaintance with the Lord, which by the Light ſhining in my Heart I ſaw was not to be had in *carnal Water*, notwithſtanding Men do ſo much quote *Mat.* 28. for *Water-dipping*, unto which in the *Baptiſts Looking-Glaſs* I have ſpoken fully in pag. 12, 13. unto which I refer the Reader. But to return, Then I became very much diſſatisfied, and conſtrain'd to forſake thoſe things & People in their Obſervations, and that for *good Conſcience ſake*, which I once practiced, while the Vail was over my Heart, in a Day of great Re-

Reproach; & here I was willing to forget those things that were behind in the Death, and press forward after Life, which they in their dayes were Shaddows of, and that is all they ever were; but now there is but *one Lord, one Faith* and *one Baptism.* At that time one of the Preachers asked me (when separated) *Why I would not walk with them?* My Answer was, *Because neither they nor I was in the Gospel-Faith; and that if ever I should know it, that it would be as plain to me as I saw the Door with my Natural Eye.* And now hath the Lord sealed that Faith unto me in the Light, by which I then saw my self out of it, everlasting Praises be unto his Name forever: Then my Life became as it were alone, and like a Wanderer seeking Rest; for the Cry continued, and the Witness attended, but I knew it not to be the Gift of God's Grace, and *that the Reproof of Instruction given by it was the Way to Life*, and so took little Warning by it more then to live a kind of a *desolate Life for want of Peace of Conscience with the Lord*; and in this State would I Weep and Cry in secret for want of true Bread to give Life to my Soul, which lay in Death; yet would I not return again to those empty Shaddows, though importuned thereunto; but the *Father's House* I sought, where there was Bread enough, without which I should have perisht forever; yet for all this the Spirit of the World prevailed, carrying me captive to the *Law of Sin and Death*, but never into *Lewd Ranting*, as falsly accused by this *Night-Watch-man*; in which Day of Distress and great Loss came in the Year 1655. two of the Servants of the Lord, preaching the Everlasting Gospel, which was as Lightning arising out of the East, and shining unto the West, even through all in me, to the very Thought in the Heart, by the Word, which is the Searcher and Discerner of them, to the reaching unto the *Seed of the Kingdom*, and declaring *of a Body of Death standing, notwithstanding Men's Profession of Religion*, unto which the Witness answered; so that now I knew, *He that believeth the Gospel hath the Witness in himself, and out of his Belly shall flow Rivers of Living Waters*; this spake he of the Spirit, as it is written in the Scriptures of Truth, which are to be read, believed and fulfilled.

Reader, this is pretious to read in the Eternal Light and Life,

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and though this was in my Mouth ſweet, yet afterwards it became very bitter in the Daily Croſs to my own Will, and a Day of Sorrow and weeping I knew over him whom I had pierced; ſo when it was Day I wiſhed for Night, and when it was Night I wiſhed for Day; this indeed was a Day of great Diſtreſs, in which I ſaw the *Abomination which made deſolate*, ſtand where it ought not; Then was I to underſtand what it meant, & what God's Will was in it, in making of it manifeſt by his Grace the Light, whoſe Will in the Light and Grace I ſaw was my Sanctification throughout in Soul, Body and Spirit; and here we leave the World that lies in Wickedneſs, and the Profeſſors of the Saints Words, with all that have a Form of Godlineſs without the Power, behind us, in and amongſt the many Opinions and Voices of *Lo here, and Lo there is Chriſt*, and ſo we come to know the Voice of the true Shepherd, whoſe Voice we heard inwardly, and abiding with him, do forever hear in the Light *the Word of Faith in the Heart*, that we may do it: So that now, I ſay, *By the Grace of God and Light within, I am what I am*, and therefore is my Teſtimony amongſt many Brethren, to the *Grace* and *Light within*, through a living Experience of the good Effects of it, and againſt all theſe *Baptiſt Watchmen of the Night, who plead for Sin term of Life*, and are Backbiters, Slanderers, and Perſecutors of the Innocent; and there will he have his Miniſters conclude their doctrine, and his Servants their Work, *who muſt all be paid off with his own Reward of Torment with him and his Angels forever*, which will be alſo the State and Condition of all Hypocrites and Rebellers againſt the Light, if they repent not: And this my Teſtimony agrees with the Teſtimony of the Servants of the Lord in Ages paſt. But to return to that which was to me bitter, when the Lord had lighted my Candle, and with it ſearched my innermoſt Parts, then the Body of Death (out of which ariſeth all Unrighteouſneſs) appeared indeed like a *Mountain of Blackneſs and Darkneſs*. So that I ſaw no Way how to get over it, and was ready to faint in my Mind; but the Lord, whoſe Love is great, and alſo hath Reſpect to the bruiſed Reed and ſmoaking Flax, and will it neither break nor quench,

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until he bring forth Judgment unto Victory, supported me by the *more sure Word of Prophecy, unto the which I did well to take heed as to a Light which shined in my dark Heart, until the Day dawned, and the day Star did arise therein*; and then sprung a secret Hope in God, and the Word of his Grace, whose promise rise in my Heart, *That he would cleave the Rocks and the Mountains, that the Redeemed of the Lord might come to* Sion: and now Glory be unto his Name, his Promise is fulfilled in a good Measure, and all along unto this Day, and still is it a support unto me in the midst of all my Troubles and Tryals in my Travels from Death to Life, in which my Temptations have been many, yea, very many, both within and without, in the Daily Cross; but still was and is the Lord in the Light a God at Hand, making good his Promises unto his own Seed, in whom they are all yea and amen, saith my Soul in a living Experience, in which I have a Testimony to bear for the Lord, to the *Grace, Spirit, Light*, and *Life of Christ Jesus*; and that it is *sufficient for me and all Men in this Age, as it was for* Paul *in that Age and Time of his deepest Exercises*; for every true Believer hath the Witness in himself, by a living Experience; and he who hath not, hath no just Claim to the Promise of God in Christ Jesus, declared of in the holy Scriptures; for the Scriptures were given forth in the Light, by the Motion of Life in the holy Men of God, as in them it moved, for after Ages to read and believe, and in the Light to wait for the fulfilling of them; and not for Men to make a Trade and a Gain of, nor yet for Men to live in the Profession of, & take up a Rest short of the fulfilling of them, as all the *Night-Watch-men* and *Children of the Night* do, who plead against the Light, and for Sin term of Life; and so can be no true Witnesses for God in their Generation, though their Profession may be large of the Prophets, Christ and the Apostles words, with varieties of Voices and Opinions, crying, *Lo here*, and *Lo there is Christ*; but he said, *Believe them not*: for as the Lightning ariseth in the East, and shineth unto the West (through all) even so shall be, and so is the Coming of the Son of Man, the Second *Adam*, the Quickening Spirit, the Lord from Heaven, who according to the Flesh is declared to

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be *the Son of David*; but according to the Spirit *the Son of God*, by the Resurrection from the Dead, which we called *Quakers* believe, and live in the Hope of, witness against all the *Night-Watch-men* and *False Accusers*, which say we deny it; and herein according to the Spirit, must all come to know him, yea, and him worship, serve, fear and obey, that ever receive Peace by him. And this is a true and Faithful Testimony against the *Watch-men of the Night*, and the Opposers of the Light of Jesus Christ within, born through a living Experience to the Light of Jesus, which we make mention of, and no other, in whom is Life, and his Life is the Light of Men, to lead all into Salvation that follow it, and to condemn all the Disobedient unto it; *for this is the Condemnation, that Light is come, and Men love Darkness rather then Light, because their Deeds are Evil: and he that loves the Light, brings his Deeds unto it, that he may know they are wrought in God; but he that hates the Light, brings not his Deeds unto it, lest it should reprove them.* And this is my Testimony, with my many Brethren, and the Saints of old, born to the *Eternal* and *True Light of Christ within the Hope of Glory*, and to my *Call out of Darkness into Light, and from the Power of Satan to the Power of God*; in which I stand a Witness for God, and against all the Worshippers of the Beast, who have received his Mark in their Fore-heads or Right hands, and therefore plead for his kingdom of Darkness, and against the Light Within. *These must needs be blind Watch-men of the Night*, *saith* Luke Howard, *who forsook the People called* Anabaptists *and their Water-dipping upon this Account.*

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AND now by way of Reply in Righteousness to this Night Watchman's Scoffing, Mocking and Lying Work; who begins in his Title Page, saying, It is a *Sober Reply*. But a sober Man, so made by the Grace of God which teaches Sobriety, will not so call a Pamphlet made up of Scoffing and Lying; for in his *Preface* he begins to scoff in these words, Charles Bayly, *sometimes a Prisoner upon the Quaking account in* Dover: As

if *Quaking* were now become a Scorn and By-word, if it be so, it is but to the Fools in Heart, who are ignorant of the Life of *Moses*, *Isaiah*, *Job*, *Ezekiel*, *Daniel*, *Habakkuk*, *Jeremiah*, *Joel* and *Amos*, who were Prophets of the Lord, and all owned *Quaking* and *Trembling* in their Day: And in the same *Preface* saith he, *But to show, what Enormities the pretended Light leads them to*, &c.

My Answer is, *We are Real in our Testimony to Christ Jesus the true Light, which lighteth every Man that cometh into the World*; and this, to wit, the *Light*, *Life* and *Spirit*, which moved in the Holy Men of God to give forth the Scriptures, which the Scriptures bear witness unto, which in the old time came not by the Will of Man, but Holy Man of God spoke as they were Moved by the Holy Spirit; but the Scripture is not that Spirit, nor Life, but testifies thereof, nor yet this Night Watch-man's imagination of them, who gives his corrupt Meaning to *Peter's* word; and so Perverts them, saying, *He meant the Scriptures, when he spoke of the more sure word of Prophecy, unto the which we do well to take heed as unto a light shining in a dark place, until the Day Dawns and the Day Star arise in our Hearts*, these last words (to wit) the Day-Star arise in our Hearts, he leaves out, for against that (to wit) *Light in the Heart*, are all his Arrows shot, this he calls *Erroneous*, *a dark Light of the Quakers*, or any thing what his dark Mind is pleas'd to call it; and therefore he may think, he hath cause enough to wrest the words, and to clip some off: for if he testifieth against the *Quakers* Light, as he scoffingly calls it, then he must testifie against *Peter*, *Paul*, and *John*, and the rest of the Prophets and Apostles, for their Testimony and ours are one, as may be seen more at Large in the Testimony following, unto which I Refer the Reader.

Then in his first Page he begins with three or four Lyes: first, he saith, that I said, *Some new converted Friends did own* C. B. when there are no such words in all my Book. Then again he saith, *But the Men-Friends in the Castle did not own him so much*: These are his own words (not mine) to make his foul Work seem fair, to make them serve his own End, and this he calls, *My appearing with two faces*. So here is a Brat of his own

own begetting in his own Image ſpit out of his own Mouth, ſpeaking his own heart of Lyes in Hypocriſie; for I never ſo ſaid nor meant, for my words were theſe, *Beſide there were ſome at Liberty, which did not own* C. B. *ſo much as* Rich. Hobbs *Reported of*, as may be ſeen in the *Looking-Glaſs* herein Annexed; this his Charging of me with words which I never writ, alters the Matter, and makes it another thing, as any may read that is not Blind.

Then again he ſaith, *I Confeſſed I owned* C. B. *as much as the Reſt*. There is no ſuch word in all my Book (as may be ſeen) and although theſe things may ſeem ſmall as here related; yet as they ſtand in his Corrupt Relation in Print, they are Great, becauſe they ſo alter the matter, and makes his Relation have a Face of Fairneſs like Truth: but read my words as they ſtand in my own Book, and his words would be found a Lye, and that a Lye is in his Right-hand, and a deceived Heart hath turned him aſide. And for theſe and ſuch like cauſes to clear the Truth is my former added to this.

Again, in pag. 2. he hath this Lye over again, that *I, and three or four in Priſon with me did not own* C. B. *ſo much as Friends at Liberty*: And their he makes Lyes his Refuge, and under Falſhood he hides himſelf; and when he hath frameth up a Lye, he ſets it up as a Bulwark to batter againſt, with Replies, as if his Lies were mine: and this Courſe this *Night-watch-Man* takes to make a foul thing ſeem fair; and a Lye, which is of the Devil, ſeem true. Several more Lyes I could gather out of his Lying Pamphlet in ſeveral places, where he ſaith I ſaid, *Many of his Flock were of his Mind*; my words were theſe, *As many of his Flock, as were of his Mind*: which alters the matter, and makes it quite another thing; for to my knowledge, *Several of his Flock were not of his Mind*. Then again he ſaith, *that I know my wife reported*, C. B. *had cured her Eyes*; when I know no ſuch thing, but the contrary; and this I can prove by ſeveral Witneſſes.

But in this work of bundling up of Lyes I have no delight; but as conſtrained thereunto, to place a few of them upon the Lyers Head, as a Teſtimony againſt the Father of them, who is

the Devil; for my Time is precious, and in the Mouth of two or three Witneſſes is every word eſtabliſhed.

And then he goes on in like manner of ſcoffing Language in his page 13. That *I beguile the Reader into Fools Paradiſe*, in my ſaying in the *Baptiſts Looking Glaſs*, *That the* Quakers *worſhip God in Spirit and in Truth, which the Devil, and all that do his Works of Envy* are *out of*: And now if to worſhip God in Spirit and in Truth be *Fools Paradiſe*, *then what is the wiſe Man's Paradiſe*, ſeeing the Lord ſeeketh ſuch to worſhip him, as we do this Day witneſs.

Again in Page 10. he ſaith, here is a great Cry, and a little Wool: A ſcoffer indeed. And in Page 7 he ſaith: *I give my Glaſs a Rub, and that to the Purpoſe too, as I think* (ſaith he) and thus ſcoffingly he writes theſe, and many more like them not worth anſwering, which I do Return upon his own head, who ſits in the ſeat of the Scorner, for it is plain, he writes one thing, and meanes another, which ſhews a *Tongue without a Bridle*, and his work to be with *two Faces*; and by the Scriptures which he calls *his Rule*, is he found in the vain Religion. My laſt Teſtimony it needed no Rubbing; for I here teſtifie again, it is clear Truth, and clear enough to manifeſt the Deceit of him, and thoſe concerned with him in it; and it is here offered again for him, with other hypocrites, to ſee their *Faces* in, and alſo to the unbyaſſed mind, and to anſwer both his pieces of Envy, Lyes, Scoffs and Mocks; and were I not conſtrained for the Light and Truths ſake, I ſhould rather chuſe Silence, then to Anſwer either of his pieces of dirt, which at beſt is but Food for the Serpent, and his Seed to feed upon.

Again in Page 9. he accuſes me, *with being a lewd Ranter in Dayes paſt*. Now behold his Envy? for I have believ'd in the Light of Chriſt, and have been called a *Quaker* about *Seventeen* or *Eighteen Years*, and known to my Neighbours from my Childhood, which is above Fifty Years, and therefore the leſs Anſwer may ſerve this Man's Envy, who is a fierce Accuſer, and a worſe Judge; and my anſwer is by Way of Challenge to him and all his Abettors in Envy, *To prove in Dayes paſt any thing*

*thing againſt me more then the fooliſh Courſe of the World, which the Men thereof (through Profeſſion) take a Liberty in, yet ſhort of bodily Uncleanneſs, Murder, and ſuch like groſs Enormities:* but if I had been as bad as he renders me, and worſe alſo, to wit, *If ſeven Devils,* Mary Magdalene's *State, had been my Condition, why ſhould his Eye or any Man's be evil, becauſe the Lord is good? She loveth much, becauſe much was forgiven her.* And now from ſenſible Experience to our own Souls, we can teſtifie for God, That his tender Mercies is over all his Works, and reaches to the end of the Earth, & follows Man calling to him in his vile Eſtate, yea, in the high-Wayes and Hedges, when the *proud Phariſaical Profeſſor* refuſeth the Wedding-Dinner, though bidden and invited, as this *Nights Watch-Man* with many more, have been, and have done.

Then he goes on in his former Manner in battering againſt his own raiſed up Bulwark, *ſaying, I contradicted my ſelf in the Relation of* Nicholas Woodman, *in Page* 9. becauſe I ſaid, *Many were baptized by* William Kiffin. This is not Contradiction at all to my ſaying, Nicholas Woodman *was the firſt* Baptiſt-*Preacher raiſed up in the County of* Kent, and ſo I ſay again, for they are my Words in my Book, to which I refer the Reader; and then Judge, who is the *Two-Fac'd Man*, and a *Perverter of Words*, and compare my Teſtimony to his, and then judge, whether he hath anſwered ſinglely, or may not be juſtly called, *a Watchman of the Night*, by his vailing of himſelf with his Night-Garments, under a Hood with *two Faces*, and then Harlot like wipe his Mouth, as if all were well, and lays his Lyes to my Charge, of which I could make a large Bundle; and of ſlanderous Aſperſions and ſcoffing Language, which his untimely Birth is filled with, I have been ſhort, conſidering the large Advantage I might and could have taken, as for Lyes I can prove at leaſt *Six or Seven* more, then I have anſwered unto.

And then his ſlanderous Words of Woodman's *being my Brother, and plucking out mine own Bowels to beſmier them:* as for *Woodman*, I denied him in Time paſt, before I left the Carnal *Baptiſts*, and their Carnal Worſhip, and beggerly Elements, which

which he continued in long after, preaching up and down: so no Brother of mine, but theirs, Root and Branch. And as for the *plucking out of my Bowels* (an Inhuman or Unchriſtian like Word) *to beſmeer them*, in ſaying, *That he was the firſt* Baptiſt *Preacher raiſed up in the County of* Kent; for they were my Words, which I ſtill affirm for Truth, though by this *Night-watch-Man* perverted into another Sence; now wherein are they beſmeered by me, by calling him their Root, more then they have fouled themſelves by continuing in his foot-ſteps? only in this they differ, he was for the *Particular Election*, and they for the *General*, as more at large may be ſeen in my *Looking-Glaſs*. And as for my being a lewd Ranter as he ſlanderouſly and maliciouſly accuſes me, if it were true, as its notoriouſly falſe, that would not now help his bad cauſe; for what ſaith the Apoſtle? ſuch were ſome of you, *but now ye are waſh'd*, but *ye are ſanctified, and you who were ſometimes Darkneſs, are now Light in the Lord*, &c. Yet this blind Watch-Man thinks in his dark Heart, that his accuſing me for Time paſt, for want of preſent matter to accuſe me now of, or ever ſince I have been call'd a *Quaker*, will help his bad and dark Cauſe and Phariſaical Profeſſion, or crying out, I thank thee *O Father, that I am not as this Publican is, or once was, &c*—— Tedious would it be to anſwer all at large; but this day is this Scripture, *Iſa.* 28. 21, 22. fulfilled upon this Mocker, *God is a doing of his Work, his ſtrange Work, and bringing to paſs his Act, yea his ſtrange Act; now therefore be ye not Mockers, leſt your Bands be made ſtrong.* And all whoſe Eyes are in their Head, may clearly ſee this Man's Bands of Darkneſs made ſtrong indeed, that dares ſo Preſumptuouſly Preach and Print againſt the Life and Light of Chriſt Jeſus, and this is all he hath to cover himſelf with, and Hole this Fox hath to creep into (to wit) in calling it the Quakers *Erroneous Light, and the Dark Light of the* Quakers; but that Cover is too narrow to hide him under, and that Bed is too ſhort to ſtretch himſelf on, and will be ſo found in the Day of the Lord, when his Blaſphemy ſhall be charg'd upon his own Head.

But now I ſhall return to his three Particulars in pag. 1. to prove

prove *C. B.* in Fellowſhip with the *Quakers*, and led by their Spirit; ſaith he, Firſt, Bayly *Propheſied, ſaw falſe Viſions, and pretended to Miracles*: 2dly, *He was then in Fellowſhip with the* Quakers: 3dly, *He was led by their Spirit.* Now if his laſt be falſe, as it is, on which his whole Building depends, and by the Truth being removed, then muſt all his Work and Labour fall, as dirt caſt into a Dunghil: And that his laſt is falſe, take this Anſwer as followeth, Chriſt Jeſus propheſied, *That falſe Prophets ſhould ariſe, and deceive many*; who transform themſelves into many things like the true Prophets, to deceive (as their Father the Devil did) thoſe whoſe Minds are outward, yea, and if poſſible the very Elect, whoſe Minds are inward: yet who dare charge the true Apoſtles to be led by the ſame Spirit the falſe were? except *Cain* and *Iſhmael's* Off ſpring, and the falſe Prophets under the Law, *that ſtole their words from their Neighbours, and they ran and propheſied, when the Lord never ſent them, and therefore they profited not the People*: yet we do not read of any but Blaſphemers againſt God ſo perverſe as this *Night-Watch-man* is, to charge the true Prophets Spirit with the falſe Prophets Preſumption, and Wickedneſs, as he doth the Light of Chriſt, our Principle, with *C. B's* Preſumption and Wickedneſs. And then again, Antichriſt the Man of Sin he ſits in the Temple of God, and ſaith, *that he is God*; and under the Name of Chriſt doth work in the Myſtery of Iniquity, and ſo doth great Evils under the Name of *Chriſtianity*, as this day we ſee *Chriſtendom* full of Abomination, by which it is become as a Wilderneſs for Beaſts of Prey to live in; now is it kind Dealing with the *Chriſtians*, to charge them to be led by the ſpirit of Antichriſt, becauſe he pretends to the ſame Spirit which the true *Chriſtians* are led by? Nay, would not this *Watch man* think himſelf wronged to be ſo charged? yea ſurely; but if he were, yet were he not ſo much wronged as we are by his charging our Principle with *C. B's* ſpirit, and the Effects thereof; for if our Fellowſhip ſtood only in outward and bodily Exerciſe, as the Fellowſhip of Water-dipping, and *Chriſtendom's* Fellowſhip by Sprinkling doth, then might our Principle be the eaſier charged with his ſpirit; but becauſe our

Prin-

Principle, the Light, the Grace, the Word of the inviſible God is that, in which our Fellowſhip ſtands with God in Holineſs and Truth; therefore not to be judged by the Practice of Evil Men: and this (to wit) their Carnal Fellowſhip is the cauſe of their thus Oppoſing, Gain-ſaying and Blaſpheming againſt the Light of Chriſt, which, whoſoever walketh therein, hath Fellowſhip with God, and one with another. And this *Night-Watch-man* ſaith, *If this* (to wit) Bayly's *Actions be not a Proof of* Bayly *being in Fellowſhip with the* Quakers, *then he knows not what is:* and here I believe him, that our Fellowſhip he knows not, no more then *Chriſtendom* at large doth; and in this his Ignorance muſt we leave him, till he can believe in the Light, which will give him to ſee and know, wherein our Fellowſhip ſtands.

Another Proof that C. B. *was in Fellowſhip with the* Quakers *he had, becauſe ſome joyned with him in Prayer, and heard him Preach, and one fell on the Ground, which is now none of the ſmalleſt* Quakers *in* Dover, ſaith this Accuſer: All this proves not the Matter, no more then the Weakneſs of a Young Child can prove the Strength of a Strong Man; and now, is it Reaſonable to judge the Principle of the *Quakers* by the Actions of them which were but juſt then as it were convinced, and being very young and tender (as I ſaid before in my *Looking-Glaſs for the Baptiſts*) they could not eaſily diſcern, and were afraid to judge: And now, to judge the Principle and Fellowſhip by ſuch, ſurely, amongſt Wiſe Men this will be counted Folly, and condemned for Prejudice.

And in pag. 9. he ſaith, *If* Luke Howard *had proved by ſome convincing Arguments, that the* Quakers *Light is Chriſt* (as he Scoffingly calls it) *and then made it appear, that the* Baptiſts *had Blaſphemed in denying that Men are Redeemed and juſtified by that Light within themſelves, and not rather by Faith in the Death, the Reſurrection and Aſcenſion of Chriſt without us, for us, which is the chief Point in Controverſie between us* (ſaith this Oppoſer of Chriſt, the Life and Light of Men) and ſo indeed it is: and now that I have in my firſt Anſwer proved, and in this ſecond alſo, that Chriſt is the true Light, which lighted every Man that comes into the World, is as clear as the Sun: But ſaith this Scoffer

at the Light, that if he had prov'd, *that the* Quakers *Light is Christ*, &c. as if the *Quakers* Light, and the true Light that lighteth every man that cometh into the World, were two; here we affirm to all the World, that we never spoke of any other Light in us, but that which all Men are lighted with, even Christ, a Light to lighten the *Gentiles*, and the Glory of *Israel*: and if this Christ, the Light, Life, Wisdom and Power of God be not in us Governing and Ruling, we are Reprobate, as well as others, according to the whole currant of Scripture, which is the Mystery hid from the Rebellious in all Ages and Generations, but in all the Obedient, *Christ within the Hope of Glory*; *and Christ in you except you be Reprobates*, said *Paul*; and this is our Light, wherein our Fellowship stands with God, and one with another, and this all are Ignorant of, who make it their Business to Gainsay him in his second Appearance, in the Light and Spirit, in which we are to know him to our Souls Salvation, if ever we be saved from Sin by him.

And now what is written in the holy Scripture concerning Christ Jesus, his Birth, Sufferings, Death, Resurrection and Ascension, we do believe as much as any men living, and so I do believe *Paul* did, who said; *Henceforth know we him no more.* It is also said by *John*, *He that confesseth that Jesus Christ is come in the Flesh, is born of God.* Do not the *Papists*, *Protestants*, and all Sects, yea, even Drunkards and Lyars, that are shut out of the Kingdom, and all called *Christians* confess to the truth of God's manifesting himself in the Body of Jesus, which he had prepared to do the Will in, even from the Birth to the Ascension: But will or dares any man say, that those are born of God, because all those confess God manifested himself in Flesh? and this Faith is as much as this *Night-Watch-man* pleadeth for, or doth believe of Christ in point of Justification, as his own words witness against him, saying, *But rather in Christ without us, for us.*

To which I answer by living Experience, That Christ Jesus, who offer'd up his Body through the Eternal Spirit, and pour'd out his Soul unto Death, and tasted Death for every man, those his Sufferings have a living Extent unto every one that doth believe, and feel the Power by which he laid down that Body,

and took it up again; and these are they, unto whom he becomes a Saviour from Sin, and gives them an Inheritance into Glory: and those which believe only the offering up of the Body, and feel not that eternal Power to save from Sin, made manifest to them in his spiritual Light, cannot have a real Sense and Feeling of the Benefit of his Death, whatsoever they may pretend to of Faith in his Blood, neither can they have Salvation to their Souls: and this is my Answer, as a Testimony to the true Faith and Christ of God, a Quickning Spirit, the same yesterday, to day, and forever, who was Glorified with the Father before the World began, from Everlasting to Everlasting, the Rock of Ages, and so *Israel's* Rock, which they drunk of; for they drunk of the Rock which follow'd them, which Rock was Christ, the Foundation of all the Generations of the Righteous in all Ages, *Christ within the Hope of Glory*; *Christ within, except you be Reprobate*; *I in them, and they in me, that they may be one as we are one*, said Christ Jesus the Light of Men: *If any Man be in Christ, he is a New Creature*: behold all things are become new, new Heart, new Mind, new Will and new Affections; the old Heart in the Earth, the new Heart is given to God; the old Mind Carnal, the new Mind Spiritual; the old Will Unsanctified, the new Will Sanctified; the old Affections in the Earth, the new Affections set upon things above; the old Conversation is after the Course of this World, which lieth in Wickedness; the new Conversation is in Heaven, where Christ sitteth at the Right hand of God: he that can read, let him understand.

And now to his Appeal *to the Inhabitants and Magistrates of* Dover, *if I be not a false Man*, as he saith, for my saying, *They creep into Holes in a Day of Persecution, and that our Rock is not as their Rock, our Enemies themselves being Judges.*

Reader, I have spoken the Truth, and I say it here again; and I appeal to the Inhabitants of *Dover*, *Mayor* and *Magistrates* also, unto their own Consciences likewise, whether I have wronged them in this at all? It is true, they were in their Meeting-place interrupted as all were that dissented from the Publick, and their Meeting-House Door was locked up by the *Mayor's* Order, and then they, or some one for them knocked off the Lock, & cast it in-

to

to the *Mayor*'s Porch, as if they were valiant Men, as the Valiants of *Israel*, and intended to meet again in their own hired Place; but whether so, or in Despight, there lies the Question; however, they never met there more, till the King gave a general Liberty, as I said before in the *Looking-Glass* to see themselves in: *But we still met* (said this Boaster) *else-where*; it is true, they did meet; but where? I said, *In Corners*: for which Saying he would make me a Lyar, and appeal to the Inhabitants and Rulers to be Judge, after a very confident Manner, in so false a Matter. And now let all the Inhabitants of *Dover* be judge, whether they did not meet so private in Corners, *since it was hard for people to know either Time or Place, and with so much Secrecy, that it was sometimes at one part, and sometimes at another part of the Town, and sometimes in the Country, and one while by Five or Six in the Morning, and another while in the Evening, and at several uncertain Hours of the day*: Now whether I have wronged them in saying, *they met in Corners*, let the Inhabitants of *Dover* judge; for this is a true Relation, known well to themselves, and others also. Now it was evident, and known to all, that we called *Quakers* alwayes kept our Meeting-Place, the Day and Hour; and their Practice of shifting Time and Place into Privacies, that they might not be known when, nor where, *was laid hard to us, by way of Perswasion to do the like*, by some much concern'd, who were willing, that both themselves and we might be saved from Damage; but we could neither change Time nor Place; and this was our Testimony to all concerned, who had Experience of them and us by an Imprisonment in *Dover* Castle before that time, wherein they did but add to our Bands; for they were soon gotten out (either directly, or indirectly) by Money given to the then Martial *John Slowman*; which because we could not do for Conscience sake, we were born upon much the harder; *and Sixteen Moneths, except Four Dayes, were we kept as it were Close Prisoners, in a Room called, the* House of Office, *with no Chimney in it, until the Governour* Francis Vincent *got an Order from the King to set us free*: and this was that he Scoffingly speaks of, *my seeing through the Stone Walls of* Dover *Castle*; where he with others might have been, *if their Cause had been good, and they true Men unto it*, and then he need

not a mocked at my seeing through tee Stone Walls; and this Experience, with others of the like Nature, the Rulers and People of *Dover* had of them and us.

And thus I have run through some part of this *Night-Watchman's* Work, and confounded his vain Boasting, and my Conscience is Clear, and not Seared, as he Enviously seems to charge me; and here I shall leave him, and his dark mind and spirit an absolute *Night-Watch man*, *Scoffer* and *Scorner*, and proceed to my Testimony to the true Light.

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## A True Testimony to the Light and Power of Christ in the Heart.

AND that is, that God is Light, and in him is no Darkness at all, and Christ is the Ligt of the World, and in him is Life, and his Life is the Light of Men; and to know God and Christ is Eternal Life; and this Life is in the Son, and he that hath the Son hath Life, and he that hath not the Son; hath not Life. Now that which is to be known of God (and of this Eternal Life) is manifested in Man, for he hath shew'd it unto Man, even the Manifestation of the Spirit of Truth, which is given to every Man to profit withall, as a Talent or Measure of Knowledge of the Will of God concerning Man, of his State and Condition, as he stands in the Fall (by Sin having fallen short of the Glory of God) is given of God unto Man, so hath he commanded the Light to shine out of Darkness, and hath shin'd into our Hearts, to give us the Light of the Knowledge of the Glory of God again in the Face of Jesus Christ, to wit the Knowledge of the Grace and Truth, the Fulness of which dwelt in that Body which the Father had prepared, and this Grace and Truth which Man had depriv'd himself of, so became Darkness, has the Lord in Love to lost Man made appear again by the Name of the Grace of God appearing to all Men, and Light shining in the Heart, where the Darkness and the Power thereof hath taken Place; so now the Grace of God which

which brings Salvation, hath appeared unto all Men, *teaching us* (to wit, all that believe in it) *to deny Ungodliness and worldly Lusts, and to live soberly and Godlikely in this present evil World.* Now the Grace that brings Salvation to as many as believe in it, is the Condemnation of those which believe not in it; for this is the Condemnation, *that Light* (*Grace*) *is come, and Men love Darkness* rather then Light, because their Deeds are evil: Light shineth in the Heart, by it the Lord doth search out the desperate Wickedness thereof, and so trieth the Reins, that all Men are left without Excuse in his Sight: the Talent is given to all, Light shines in all, Grace and Truth appears to all, the Possession of the Glory of God again is tendered to all through the Light which shines in the Heart, to give the Knowledge of the Glory of God again in the Face of Jesus Christ, who is God's Power to save from Sin, and the power of Darkness and Death, which rules more or less in the Hearts of all the Children of Disobedience to the Light, and those be they that rebel against the Light, they know not the Way thereof, neither do they abide in the Path thereof; for to him that believes, it is a Path shining more and more unto the perfect Day, and in it doth the Lord meet with Man; thou meetest him that rejoyceth and worketh Righteousness in thy Way; and he that is the Light of men, is the Way to the Father; and he that knows him, knows the Father also, for he reveals the Glory, *which none of the Princes of this World by their earthly Wisdom can come to behold, or ever could; but we behold his Glory*, say they, *which had believ'd in the Light*, and were Children of it, *which by the wise Men were accounted Accursed, and that they knew not the Law*; and so it is now, *To you it is given to know the Mysteries of the Kingdom of Heaven; but to others in Parables*; To you which believe in the Light, and so receive the Power to walk in it, and know the Way of it, the Just Man's Path, which is a shining Light, and rebels not against it; *To you is the Father become a Fountain unsealed; to you is the Well-spring of eternal Life opened; to you is the Power given to become the Sons of God; now are we the Sons of God; but it doth not yet appear what we shall be; now can we call God Father, and cry to him in a living Sense of his begetting Power for dayly Bread, that we may be strengthened with might in the inward Man, and that his*

*King-*

*Kingdom may come; which comes not by Observation, as lo here, and lo there; neither doth it stand in Words; but in Power, and consisteth of Righteousness, Peace and Joy in the holy Spirit.*

And that you may have Fellowship with us, herein is the Travel of our Souls, and that you may know him whom the Father hath given to be a Leader and a Commander to all that receive him *the Light* and *quickning Spirit*, and him that hath this Hope, purifies himself as God is pure, and hath the Witness in himself by his continuing, believing and Walking in the Light, where the Spring of Eternal Power is witnessed *to become the Sons of God without Rebuke*, and *now if we walk in the Light as he is in the Light, then have we Fellowship one with another* (mark that) *and the Blood of Jesus Christ his Son cleanseth us from all Sins*; and this is the Fellowship which the Saints in Light have with God, in the Church which is in God, and one with another, *by one Baptism, which is our entrance, by the one Spirit, into the one Body, of which Christ Jesus is the Head, World without end.*

And this is a Plain, Faithfull and True Testimony born through living Experience to the true Light of Christ Jesus, which we in scorn called *Quakers* believe in, and declare of to all men in the Love of God, and of no other, saith

*Luke Howard.*

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*Here followeth a few* Queries *for this* Night-Watch-man *to Answer according to Scripture, before ever he be by his Neighbour searched out the third time, and found again, as he hath twice been already, a raking in the Bottomless Pit to fetch up Matter against the Light of Christ Jesus.*

I. WHether the Light of Jesus be not the Light of Men, and a Measure of the Spirit of Truth given to every Man, as a Talent to profit withal? and whether it doth not convince the World of Sin, of Righteousness and of Judgment, and is not the Condemnation of all that believe not in it, seeing that the Condemnation is, *that Light is come into the World, and men love Darkness rather then Light, because their Deeds are evil?*

II. Whether

II. Whether ever we called *Quakers* ever declared of, or testified to any other Light, then that which *John* called, *the true Light, which lighteth every man that cometh into the World*; we saying with Paul, *That God hath shined into our Hearts with it, to give us the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ*; and if we, or any People else believe not in it, then is it not the Condemnation of all such? but if we do believe in it, we have the Witness in our selves, even the Light & Life according to the Scriptures, which we do believe are to be fulfilled?

III. Whether all that oppose the Light in the Heart, be not Opposers of the Life of Jesus, seeing that *in him is Life, and his Life is the Light of Men*? and whether all that gain-say and oppose this Light of Jesus, be not Fighters against God, and Blasphemers against his Temple, and the Worshippers therein, and so have no part of the Inheritance with Saints in Light?

IV. What is the Word in the Heart, that Man may hear it, and do it? and what is that Word which is said to be the Name of Christ Jesus (the Power and Wisdom of God) by which Word we may come to know him, who is from Everlasting to Everlasting, the same yesterday, to day, and forever?

V. What is the Manifestation of the Spirit, which is given to every man to profit withal, if it be not the Light within? and what is the Light, which lighteth every Man, if it be not the Light within? and what is the *Quakers* Light, if it be not that which every Man is lighted with, seeing thou makest a Difference, crying out, *The Quakers Light*, and *Woe to him that walks by the Dark Light of the* Quakers?

VI. What is the Grace of God, and where doth it appear, which brings Salvation, that hath appeared unto all Men [mark] *unto all men*, if it be not the Light of Christ in the Heart? and whether the *Quakers* have not a share in that Common Grace, as well as others, seeing it is to all Men? then what difference between the *Quakers Light*, and *all mens*, in the first Gift to man?

VII. What is that Leaven which the Woman took, and hid in three Measures of Meal, until the whole was leavened? and what is the Grain of Mustard-Seed, which a Man took and sowed in his Field, the least of all Grains, and grows the greatest of all Hearbs? and what are the Fowls of the Air, which lodge in the...

the Branches of it? And what is the Pearl hid in the Field? and what, and where is the Field? and who is the Merchant Man? and what is that he parts with for the Field? and how, and with what doth he dig deep to find the Pearl? And what is the Groat the Woman loſt and found again, when ſhe had ſweeped her Houſe? and what is the Houſe and Broom, with which ſhe ſweeped? And what is that Talent the Houſholder gave to his Servants, and then himſelf went into a far Country for a time, and then at his return again called them to an Account? And what is the Draw-Net caſt into the Sea? and what is the Sea? and what are the Fiſh? and what is the Veſſel and the Good Fiſh that are put therein, and the Bad Fiſh that are caſt away?

VIII. What is that Baptiſm that is to remain, ſeeing the Scripture ſaith, there is *one Lord, one Faith, and one Baptiſm:* is it *Johns*, or is it *Chriſts?* or is it *Water*, or is it *Spirit?* or muſt there be *two?* And what is that true *Bread* which comes down from God, the fleſh of Chriſt which he gives for the Life of the World? *and whether he that eats of, it ſhall not live for ever; and whether any have Life, but thoſe that eat thereof*; and whether your Bread be that yea or nay, which you give each other as an *Ordinance* of God, as you call it?

IX. What Baptiſm is that now *which gives an Entrance into the one Body of which Chriſt Jeſus is the Head,* ſeeing the Scriptures of Truth which we believe and own, ſay, *That by one Spirit are we all baptized into the one Body?* and who is the Adminiſtrator of this Baptiſm? and when may it truly be ſaid of any Man, that he is baptized with this Baptiſm?

*Luke Howard.*

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A

# Looking-Glaſs

FOR

# BAPTISTS.

Being A

## Short Narrative of their *Root* and *Rice*

IN

# KENT.

Wherein the Erroneous Spirit of *Richard Hobbs* (Paſtor of the *Baptiſts* in *Dover*, with ſome others therein concern'd with him) is Reprehended.

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*By* Luke Howard.

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*Be ſober, be vigilant, becauſe your Adverſary the Devil, as a roaring Lyon, walketh about, ſeeking whom he may devour.*

*Whom reſiſt ſtedfaſt in the Faith, knowing that the ſame Afflictions are accompliſh'd in your Brethren that are in the World.*

*But the God of all Grace, who hath called us into his Eternal Glory by Jeſus Chriſt, after that you have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen ſettle you.*

*To him be Glory and Dominion for ever and ever, Amen,* 1 Pet. chap. 5. verſ. 8,9,10,11.

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Printed in the Year, 1673.

THis *Narrative* is for the *Unbyaſſed Minds* to look into, whether *Baptiſts* or others: in which ſhort *Narrative* (by all ſuch) may be ſeen the *Rice* and *Root* of the *Baptiſts* in *Kent*.

And the Face of an Envious ſpirit ruling in *Richard Hobbs*, Paſtor of the *Baptiſts* in *Dover*, as he pretends himſelf to be, with all concerned with him in it (except he has beguil'd any) to ſet their Names to an Envious Story of one *Charles Bayley*, Ten Years by paſt; to which Story there is Nine Names, but five of them dead for ſeveral Years; and *C. B.* of whom the Story is, was by the *Quakers* deny'd ten Years ſince, and ſo is to this Day, as in this *Narrative* will appear to the *Authors* ſhame, becauſe they have known he was deny'd for ſeveral years, as their own *Conſciences* will teſtifie againſt them.

This they joyn'd to another like it ſelf, at the Re-printing of it, which before was ſufficiently Anſwered, and the Forgery therein detected to all unbyaſſed Minds.

READER,

I *Hearing of, and this day seeing a Scandalous Narrative from the* Baptist-*People of* Dover, *at the reading of which I could not but very much strange, that men should so much lose their Reason, as men, that as soon as they have a little Liberty given them, to abuse it so, as to imploy themselves in such dirty work once and again of Nine and Ten Years by past, and so to make themselves a Scorn to Fools, and the innocent Principle of the* Quakers *the World's Talk, whom they hate, as* Ahab *did* Micaiah; *and therefore is their work like themselves, whose Envy destroys their Reason, which is the Cause they Print such things as are filled with Mischiefs, and no good to any; though such as envy and hate the Light of Jesus, and perfect Way of the Lord (and so bring not their deeds to it) may rejoyce thereat. The tendency of which Narrative was of* C. Baily's *spirit and works manifested in* Dover *in the 8th Month, call'd* October, 1661. *to crown the rest of their work in their other Narrative (to which this of* C. B. *was added in the Reprinting of the same) as the Baptists in subtilty thought, or might think. Therefore it was something upon me to give forth a true Relation (according to my knowledge) of* C. B. *and his being denyed long since by us, and so not to be by Wise Men accounted of us.*

*And also, for the Truth's sake, to make a sure Discovery of the Rice of the* Baptists *in the County of* Kent *(who shew what spirit they are of by their works in Print) that they should not be lifted up, and glory in the flesh above their sphere, and so preach and affirm they know not what unto the people, which are more simple* (some of them) *and cleaner in heart and mind, before they are Dipped, then ever they come to be again,* after once they are proselited into their Yoak of Bondage; *and therefore is this plain Discourse (for the Simple sake) given forth.*

The 9th day of the 5th Moneth, called *July*, 1672 } L. H.

# A LOOKING-GLASS for Baptists, &c.

IN the Year 1643. and 1644. the People call'd *Baptists* began to have an entrance into *Kent*; and *Anne Stevens* of *Canterbury* (who was afterwards my Wife) being the first that received them there, was dipped into the Belief and Church of *W. Kiffin*, who then was of the Opinion commonly called, The particular Election and Reprobation of Persons; and by him was also dipped *Nicholas Woodman* of *Canterbury*, my self, and *Mark Elfreth* of *Dover*, with many more both Men and Women, who were all of the Opinion of the particular Point, and who reckoned themselves of the Seven Churches in that Day, who gave forth a Book call'd, *The Faith of the Seven Churchs*; which was then opposit to the *Baptists* that held the general (and is still the same) at which time there was great contest betwixt those *Baptists* called, *The General*, as *Lamb*, *Barber*, and those which held the *Universal Love of God to all*; and *Kiffen*, *Patience*, *Spillman* and *Colyer*, and those that held the *Particular Election*; so that if any of the particular Men or Women of the *Seven Churches* aforesaid, did change in their Opinions from the *Particular* to the *General*, that then they were to be *baptized* again, *Because* (said they) *You were baptized into a wrong Faith, and so into another Gospel*, using that saying, *That if any man bring any other Gospel, then that which we have received, let him be accursed*; whereupon several denied their *Belief* and *Baptism*, and were baptized again into the *General Opinion or Belief*: But *N. Woodman* aforesaid, with *M. Elfreth*, with all of them in *Kent* (except *Daniel Cox* of *Canterbury*, which never baptized any) held their *Baptism* in the *particular*, but changed their *Opinions* to the *General*, & some to *Free-will*, and the *Mortality of the Soul*, and many other things too tedious here to relate, from whence did arise

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almoſt all the *Baptiſts* which now are in *Kent*, whoſe *Root* is *Babel* and *Confuſion* (which ſo much boaſt themſelves in this day of a little Calm) ſo that in their *Root* (to wit, *Baptizing into the Faith of Particular Electioners*) they being *falſe*, neither *Branch* nor *Fruit* can be *true*, but a *confuſed Breed*, *Increaſe*, and *Body* is the very beſt ſtate they can lay claim unto by their own Rules, if the General Opinion and Practice of *Lamb* and *Barber* be true, of whoſe Opinion theſe *Baptiſts* in *Kent* profeſs now to be of, (though they did ariſe from the *particular Root*) and devoutly preach't it up, as if they were Naturaliz'd into the *Root* of the *General*, by Baptiſm: and ſo make Proſelites to themſelves in that which they know not whereof they do affirm, not being *Spiritually Baptiz'd into the Univerſal Love of God*; and ſo you Leaders of this People cauſe them to err, and they that are led by you are deſtroyed (for *where the Blind lead the Blind all muſt needs fall into the Ditch*) and when they are proſelited to hold *Truth* in *Unrighteouſneſs*, they are made two-fold more the *Children of Hell* then they were before, becauſe they are now covered with a *Profeſſion* without *Life*, which *God's Spirit* leads not to, but *mans Traditions*, as before proved by their *falſe Baptiſm*: And here many ſimple Ones think themſelves in their ſtate to be *Rich* and *Full*, becauſe they can now ſay ſomething for their *Opinion*, as they have learned of their *Leaders*, when as they are *Poor*, *Blind* and *Naked*, and as *empty* of the *Spirit* of *Life* to *lead* as ever they were in dayes paſt, and as ignorant of the One Lord and *One Baptiſm* by *One Spirit*, into the *One Body*, whereof *Chriſt Jeſus* is the *Head*, as ever they were, becauſe the *Root* and *Foundation* of their *ſtanding* is *rotten*, and laid in *Babel* and *Confuſion*; and all this appears ſufficiently unto thoſe whoſe Eyes are opened by the *Eye-ſalve* of *Jeſus*, who counſels all to buy of him *Eye-ſalve*, that they may *ſee* (to wit) themſelves in the *Fall*, and him who is the Light a Quickening Spirit to *redeem* up to God, out of the Fall; and all ſuch behold and underſtand things which differ, and can ſee the *Ground* and *Root* of you, and of the Bitterneſs which remains in you Carnal *Baptiſts*, againſt the Spiritual Appearance and *Light* of *Jeſus*, and the Truth profeſſed in it by the People of God called *Quakers*. Oh! the height

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of *Enmity*, and Abomination of *Cruelty*, which lodgeth in the *Hearts* of some of your *proud Leaders*, who call the *Scripture* their Rule, and yet walk so *contrary* to it; for doth it not say, *Do unto all Men as you would they should do unto you?* which in many things you do not; as in your *Printing* and *Publishing Forgeries*, and *Falshoods*, and the *Miscarriages* of some who never were established amongst us; but since denied by us: do you not hereby seek to cast *Dirt* upon us all in your *Pamphlets*, as if it were a thing of *yesterday*, and allowed of by us at this time? Cannot you see your *Envy* and great *Hypocrisie* in this thing? For do not you know who are the *Authors* of that *Story*, that it is about *Ten Years ago*, that *Charles Baily* was a Prisoner in *Dover*? And do not you know in your *own Consciences*, that he hath been by us, call'd *Quakers*, deny'd for *many Years*? And is he not then to us as a *Stranger* or *Heathen man*, according to the *Scriptures*? And what is that in you, that lays his Miscarriages to our Charge? now, is not that against the *Scriptures*, which you call your *Rule*? And besides, you belye him too in some things, as bad as he was; and so you shew your *spirit* to all men, and especially to the *Wise in Heart*, who will forever conclude you to be *as you are*, and that he is not to be accounted of us, nor his *Actions* laid to our *Charge*, as you *envious People* have done: you were *moved* to do it; but surely you were so *moved* in *Envy*, as were *Josephs* Brethren, when they sold him into *Egypt* (it was a *Murdering Motion* at the best of it) but God was with him to their *Shame* and *Confusion* of *Face* in due time, and so is he with us: and I do believe, though you do not *now Blush*, yet you *shall Blush* and be *Ashamed*, when the *Fruits* of your own *doings* shall *correct* your *Folly*: For what have you to *glory* in, but your own *Shame*? If we should look back among your *Society*, as you deserve what might be said, as many of you well know, and some pretended *Leaders* too, *Thou that saith, another should not Steal, dost thou Steal*? here read your *selves*: but for the sake of the Simple I shall not here inlarge, yet suffer a little to be said concerning *N. Woodman* aforesaid, who was the first *Baptist-Preacher* and *Dipper* reared up in this *County* of *Kent*, from whence your *Rice* is, whose *Evil* I will not lay to the *charge* of the *Unconcerned* in this matter; but to speak a little to inform you, which know not

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your *Root* and *Rice*, which before is call'd *Babel* and *Confusion*, and *rotten*; and now judge your selves if it were not so; for there be many yet living, which know the *Truth* of this following *Discourse*, and much more.

This *Woodman* took to *Wife* an honest sober *widdow Woman* in *Dover*, named *Katherine Brown*, who lived in good fashion in the Town, and for his *Profession's sake* married him, who in *idleness* spent her *Means*, and then abused her *Body* with many *Blows*; when he had her in the *wide Fields* in the *Wilde* of *Kent*, then would he leave her there to shift for her self, and himself go from Place to Place to preach up *Water-baptism*; of whose (with more since his time) *filthy* unheard of *Abominations*, both in *spirit* and *practice*, there might be more said then you can say of *C. Baily*, as some of your selves well know, which we are not willing to relate in *Print*, except provoked to it by your hereafter *Carriages*. Now, *C. Baily* we are as clear of, as we are of you in the sight of *God* and *Wise Men*, and as clear as the *Churches* were of them denied by them in the *Primitive Times*, of which the *Scripture* is a full *Witness* for us, and against you in this *Case*, unto your great *shame* in putting forth this your *Folly* in *Print* of Ten Years conceivings.

Now this Man, your *Root*, and from whence you *rose*, was not in his day inferior to any of you, *in preaching the Scripture words without Life*, as you do, and *in getting Disciples to him*, as you do; but his *Folly* was made *manifest*, as yours in *due time* will also be, who through *feigned words* deceive the Hearts of the Simple, and make them two fold more the *Children of Hell*, then they were before they came amongst you, as said Christ Jesus to the *Pharisees*, in whose *steps* you are found, with the *Sheep's Clothing*, but in the *Wolves Nature*, inwardly *ravening*; and so your Righteousness doth not exceed theirs, because the *Ravening* and *Murdering Nature* is standing in you, as in them, which can look *seven*, *eight*, or *ten* years backward, to smite with the *Fist* of *Wickedness*, and *persecute* the *Innocent* with your *Tongues* for want of power in your *Hands* to effect your *Wills*, whose *Opinions* we well know, and much more then is here said; and what is here said, is not there a cause for it? let the Unbyassed in Heart and Mind judge in the Case, and let the Lord judge, who judgeth

judgeth not as man in the *Fall* judgeth, but will judge *Righteous Judgment*. But to return, Now this Man your *Root* is gone, and many which knew him not are gotten into his *Form*, crying up your *Water-Baptism* as the Jews did *Circumcision*, and a *Temple*, with other things, which God commanded in its Day, as was *Baptism* to John, which was to decrease; but the *one Baptism* of Christ by the *one Spirit* into the *one Body* was to increase, as *John* testified of him, and stands a *Witness* in the *Holy Scriptures* against you all. And so we say, *There is one Lord, one Faith*, and *one Baptism* to be *contended for*, and to be *lived in*, by all who are of the *Church* which is *in God*, of which *Christ Jesus* is the *Head*, World without end, when all things which are seen shall have an End.

And this Testimony lives in my Heart for God, That it is neither *Baptism*, nor not *Baptism* in *Water*, that availeth any thing no more then *Circumcision*, but a *New Creature* (here read your selves) *and as many as walk according to this Rule* (to wit, *of the New Creature*) *Peace be unto them, and to the whole Israel of God*; and now Wisdom is justified of her *Children*, and every *Tree* is known by its *Fruit*, & so are you to all, whose Eyes are open to see your *Folly* and *Envy*, in raking *Ten Years* back, as if you had sate *brooding* the *Cockatrice Egg* all this time, to *hatch* forth the *Serpent's Seed* of *Envy*, to come behind, and *bruise* the *Heel* of an *Innocent People*, which have deny'd, and do deny (and all along our *Principle* hath been against) such spirits as *C. Bayly's* was of *Ten Years* since, and is of now. But *Richard Hobbs*, who takes to himself the name of *Pastor of the* Baptists *in* Dover, saith in page 17. of their *Hatchet up Envy*, *That if the* Quakers *should deny* Charles Bayly *to be owned a very eminent Man amongst them at the time of his Imprisonment, that then they will render themselves the foulest Persons that ever professed Religion.* Thus, *Capernaum-like*, he exalts himself, as if he spoke *Truth*, and knew all the *Quakers* Minds at that time; but his *Anger* over-ruling his *Knowledge* is to seek of his *Proof*, although he seems to prove it by his coming *one Lords Day after*, as he saith, *to the Prison, and there saw C. B. and most of the* Quakers *in Town with him; and he Pray'd, and some of them kneeled*; A *poor Proof*: He there neglects relating, That several of he *Men Friends* were then *Prisoners* in *Dover* Castle; and besides,

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amongst them at *Liberty* there were some which did not own *C. Bayley* so much as *R. Hobbs* reporteth of, though to him it was not declared; and besides, *Anne Howard* my Wife (I being then a *Prisoner* in the Castle) did so far disown him, that she sent up to *London*, to the Elders of Friends, and gave them an Account of his *mad Actions*, who sent down *two Friends* to look after him, and they testified against him, when they saw him; this *Friends* did not acquaint the *Baptists* with, who we knew waited for *Mischief*: but *Friends Care* was of him, to preserve him, if possible, and to restore him in the *Spirit of Meekness* and *Love*, as our *Duty* is according to Scripture; but when no *Recovery* can be, then *deny'd*, as he was and is to this day. And how can he charge the *Principle* or *Body* of our *Friends* with him, save *Envy* it self? And besides, those *Friends* which chiefly were with him in the *Prison* were young *Convinced*, and *tender*, and could not easily discern, and afraid to judge, not knowing what to say; but to us in the *Castle Prison*, when they came up to us, they would speak as it was, but this did not we see meet to *acquaint* the *Baptists* with, but rather endeavoured to get him to *London*, which was done in order to his Recovery; so that Friends are clear of him in the sight of God, and according to Scripture, although the *Baptists* in envy seek to lay *Stumbling-blocks* in the way of the *Simple* by it, & so do transgress the *Law of God*, and *Scriptures*, which they in *words* call *their Rule*, which say, *Thou shalt not lay a Stumbling-Block in the way of the Blind, but shalt fear thy God*: But they shew their *spirit* to the *full*; and the Lord judge between us and them for his *Seed's sake*. And surely if these men had been in the dayes of *Christ* and the *Apostles*, they would have done as the *Jews* did, *lay blame to the Life and Doctrine of them, because of Miscarriages in* Judas, *and others*, of which the *Scripture* declares much, and that through them the Name of God was *blasphemed*; but surely the *Blasphemers* were to bear their *burden* from the Lord, as well as the *Cause-givers*, and so must all now; *for the Lord will not be mocked, but as every one sows so must he reap, even the fruits of their own doings*; and so must you for all your *Blasphemy* against the *Light of Jesus*, which we declare of, *which every man is lighted withal*, according to the *Scriptures*, though you presumptuously sometimes call it *Natural*, and *scoffingly* and *enviously*, *the Quakers dark Light*,

with many more *blasphemous words*, as the *Jews* of old did, in whose *steps* you are found *walking*, and whose *works* you are found *doing* in the *spirit of envy*, which said, *This is the Heir, come let us kill him, that the Inheritance may be ours*: now he that *envyeth* is a *Manslayer* or *Murderer*; and we know, *that no Murderer hath Eternal Life abiding in him*; and we may justly desire of the Lord, *to be delivered from such unreasonable men, which so shew your Teeth, as very ready to bite, if you had but power*; crying out in a *publick Assembly* of *Baptists* in *Dover*, *That he which answered your false Accusations of eight or nine years Envy, deserv'd to have his Ears nail'd to the Pillory, for only his setting two Letters for his Name*; which shews your *spirit* to all wise men sufficiently: And therefore, let your *Profession* be what it will, *the body of death is standing in you, in which the Persecuter and Murderer lives*; for how unlike a *true Christian* are your *works*, in raking for *matter* ten years back, to beget in people an *evil Opinion of the Quakers? and what will you get by it amongst the wise in Heart* but *shame* and *contempt?* for our *Rock* is not as your *rock* is, as late experience hath shown, our *Enemies* themselves being *Judges*; and now you shew, what *seed* you are of, by biting at our *Heels*, and smiting us with the *Fist* of *Wickedness*, and persecuting us with your *Tongues* for want of *power*, laying to our charge his *spirit*, which we have deny'd *ten years ago*. O ye Fools! so soon as ever the King gives you a little *Liberty* to meet, where you were afraid of man to meet but a little time since, and so *crept* into *Corners*; is this the glorious & beautifullest *Fruit* you have to appear with? surely this is not the *Wisdom* which is from *Above*, which is *first Pure, then Peaceable, and easie to be entreated*; but that *wisdom* which is from *Beneath*, where the *Serpent's life* is, which is *earthly, sensual* and *devilish*, which bites at the *Heel*: *Surely Dust is and shall be the Serpents meat, and upon his Belly shall he go all the days of his life*: here read your selves, if you can understand what it means, saith he who is a true *Friend* to all mens *Eternal Peace*,

*Dover, the 9th day of the 5th Moneth*, 1672.

Luke Howard.

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# A Postscript.

THis Baptist *Pastor, and as many of his Flock as are of his mind, would have all people to believe*, That the spirit by which *C. B.* was acted, when he had err'd in his heart from God, was and is the spirit, by which all the *Quakers* are led by, as the very Principle of their Religion. *This is the thing which his printing is for, to possess people with a Belief of; and he thinks in his Serpent's Wisdom, that he hath made it sure enough in saying, That he was owned an eminent* Quaker *at the time of his Imprisonment, and running out, to which I have Answered already, how he was then looked upon by Friends, whom he reputes to be a Poor, Misled and Deluded People; but in that Way which he accounts Delusion, to wit, Believing in the Light of Jesus, which shines in the Heart and is made manifest in every mans Conscience, do we worship God in, even in the Spirit and in the Truth, which the Devil is out of, and all which do his works of Envy: And therefore something is yet in my Heart to speak to that spirit of Envy in the Baptist Pastor (as he stiles himself) and that on this wise.*

*Christ Jesus was glorified with the Father before the World was, and in time manifested to the World in that Body, which the Father had prepared him to do his Will in, whose Name is call'd,* the Word of God, *by which the World was made, who took upon him the Seed of Abraham, and declar'd to be the Son of* David *according to the Flesh, but the Son of God according to the Spirit, by the Resurrection from the dead: who had all Power in Heaven and Earth given to him, by which he gave Commission to his Apostles or Messengers, to Baptize into the Name of the Father, Son and Holy Ghost, which is into the Nature and Life of each, which is one divine Nature; and these three being one in Nature and Being and every one which is herein baptized, knows the Father and the Son by the Spirit, which to know is eternal Life, which is to increase in which they also know* John's *Ministry and Baptism, which was to decrease, else there must be two perpetual Baptisms; but there is one Lord, one Faith, and one Baptism, which is to be contended for, and lived in by all who are of the true Church, which is in God the Father of Spirits, and of our Lord Jesus Christ the second* Adam, *the Quickning Spirit,*

Lord from Heaven, who in his Body prepared him to do the Will of God in, went up and down doing good, and chose Twelve, and one of them was a Devil, not a Devil when he chose him [Mark that] for when he had part of the Ministry, then a Servant of God, but he erred in his heart, and fell away, and it was said, Let his Habitation be desolate, and let no man dwell therein; and his Charge let another take: What now Baptist-Pastor? wouldst thou not here have judged all, because he walked and professed among the rest of the Disciples? and yet afterwards in eating and drinking with them was called a Devil by him that had chosen him into his Service before, in which he had so walked, that each Disciple was ready to question himself, Is it I? and Is it I? here would not thy spirit have said, Ah! you are all alike, led by one spirit? here see thy spirit and face thou blind Pastor. And Peter, he deny'd his Master, and cursed and swore he knew him not; would not thy envious spirit have said, Ah! they are all alike, and led by one spirit, for all they have been a preaching up the Light? yet would not thy Pharisaical spirit have condemned all for Peter? and though he found a place of Repentance, what is that to thee and thy judgment against the Truth in this case? for Judas found no more place, then C. B hath yet found; and yet he had a part, and might be, and was reckoned a Disciple, as well by the rest of the Disciples as C. B. was reckoned a Quaker by some of the Quakers; for to some he was manifest, as I said before, though you Baptists knew it not. And then Demas, he forsook Paul, and embraced the present World; what wouldst thou have said less then, Ah! they are all alike, led by one spirit, let them profess what they will? for those which said, the Apostles turn'd the World up-side down, and contradicted and blasphemed their Doctrine: What do you Baptists in this your Work differ from them? And those which had the Form, and not the Power, which were to be turned away from; what would thy Jewish spirit have said, Ah! they are all alike, led by one spirit, for they speak like and act alike? as this blind Pastor said, Charles Baily did just as the Quakers in all things, both in Words and Actions, therefore all one spirit, said he. And then John said, They went out from us, because they were not of us, that it might be made manifest, they were not all of Us: He doth not say, They had never been among them [Mark that] but, They were not of them: there wouldst not thou have been the Accuser of the Brethren, and in envy have been ready to have rinted against them, and have raked

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Ten Years *back to have proved them that* went out from them to have been of them, at such a time, and at such a time, *and especially* at that time when they held out their Golden Cup of Profession in good words, *as you do? Here may you see your selves,* if the God of this World hath not blinded your Eyes. *And then in the Churches there was some Fault found with the most of them in some things; if thou* Pastor *of* Dover-Baptists *hadst been in those dayes, and heard of it, would not this thy spirit have said,* It is all their Principles, and one spirit leads them all? *as thou dost say concerning the* Quakers, *against whom thou* watchest for Evil both in words and action, and then bringst it forth Ten Years after it is done, *so much out of Time, that it was high time it had been* buried long since, *that it might have been* rotten before now; *but now to Print such long past things, shews thy spirit and thy self to be but a* Woolf in the Sheep's Clothing, *and so a very unfit Pastor to over-look a* Flock, *and especially the* Flock of Christ, *when thou art always a* snarling *at our* Heels, *as the Serpent's Nature is, bringing back Blows of* Ten Years *old, and of that which we are no more to be charged with then the Saints of old, as before declared, might be with the false spirits, which were once amongst them, and then went out into the World, as* C. Baily *is gone. Now all had a beginning of the Work in themselves, before they went out from the Church, and at the first appearance of that spirits working in the Mistery of Iniquity, and transforming of it self as an Angel of Light; for to judge a whole Body and Church of People to be all led by that spirit, is not this to be the Accuser of the Brethren, and especially, when that people deny & testifie against that spirit in due time, as you Baptists know in your own Conscience we have done? is not this Wickedness and Envy drunk in by you, as an Ox drinks in Water? and surely, if you had not made your selves drunk with the Whore's Cup of Abominations, you must needs have been Wiser Men; but having drank deep, the dreggs so stick in your Throats, that makes you thus vomit up your own Shame, and that Nature nothing will cleanse you of short of the* Divine Name of Christ Jesus, which leadeth to God; *but you, in the Old Man's Nature and Envious Holiness, can get the* words *to* talk of, *and* professe *in the* Ravening Nature, *fetching up such old Matter against the* Quakers *of* Ten Years standing, *and Print it, as if People should believe* it were now our Principle, Spirit and Practice; *against which, with*

*the*

*the Paſtor and his Flock, which have a hand or conſent to it, we have a* Teſtimony for the Lord *to bare in the* Truth, *which is* Chriſt Jeſus *our* Light *and* Life: For he that hath the Son, hath Life, and he that hath not the Son, hath not Life, he which hath the Son hath the Father alſo; *unto whom be Everlaſting Praiſe.*

*And bleſſed are they, which are not offended in Chriſt Jeſus the Light of men, who is the Foundation that God has laid, and chief Corner-ſtone of this Age, as in Ages paſt, though the wiſe Maſter-builders refuſe now to build thereon, as the Generations of old did; but now is the Lord a taking of the Wiſe in their own Craftineſs, with the little Foxes, which deſtroy the Vineyard, from and by whom Offences come; but Wo be to them, by whom they come, becauſe, if they do not fall on this ſtone Chriſt Jeſus, and ſo be broken to pieces, it will certainly fall on them, and grind them to powder, when there ſhall be none to deliver: Therefore the Wiſe in Heart will prize their time, whilſt it is called to day, and whilſt they have the Light to believe in it, that ſo they may be the Children of it, leſt darkneſs comes upon them, and ſo their feet ſtumble upon the dark Mountains even at noon day; for Light was in* Goſhen, *when Darkneſs was and is in* Egypt, *even ſuch darkneſs as may be felt of* Sodom *and* Egypt, *ſpiritually ſo called, where our Lord was and is Crucified; he that can read, let him underſtand, and prize his day, and live to God, and not to himſelf; that ſo in all things God may be glorified in all, and through all, and over all, who is Bleſſed forever and forever,* Amen. *ſaith*

The 14th of the 5th Moneth. 1672.

Luke Howard.

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# Water-Baptists Reproach REPELD.

Being

A further *REPLY* Answering a Defence of *R. Hobbs* to his pretended *Impartial Narrative* of one *C. Bayly*, hereto a pretended *Quaker*: A Story of 11 years standing.

IN

Defence of an *Answer* to the said *Narrative*; clearing the People call'd *Quakers* of the *Water-Baptist's* Calumny and Abuse blabbed out against them.

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By T. R.

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Printed in the Year, 1673.

# TO THE Impartial Reader.

HAving lately read a Pamphlet (whose Epistle to his Reader is subscribed Richard Hobbs) weighed the Arguments, and consider'd the Tendency of that Discourse; I could do no less then write a few Lines as reasonable Remarks upon it. The Piece is averred by the Author to be a Sober Reply to Luke Howard: which had the Author perform'd, he neither had thus abused thee, nor occasion'd me this Trouble. And truly, Reader, I must tell thee, I have not often met with more Impertinency, or Abuse wrapt up in so small a Fardle; which confirms me, that the Promise of a Sober Reply in the Front of his Pamphlet was to Gild the Poyson-Pill, to swallow the more glib; without which Artifice (I doubt not but) he's sufficiently sensible the Palate of this Age would not easily touch, much less take his Potion.

How considerable Richard Hobbs is amongst his Brethren, I determine not; but as a Preacher, and Water dipper at Dover amongst them of his Perswasion he is exercised, and has been for some years past, and writ a Supplement to a strange Prodigy, or Miracle, pretended to be wrought by his brother R. James, a Preaching Dipper, or Water-Baptist in Lincolnshire.

The first piece of Abuse (I mean that out of Lincolnshire) presents the World with a Miracle, and I must say, a strange one too, a Leprolie and diseased Family miraculously cured by them, whose known and owned Belief and Principle are, that Miracles are ceased: which exceeds the very Power of Christ's Apostles, that could not so much as cure the Lunatick having not Faith, Mat. 17. 16,17. And again, that they should be so kind to a Quaker, and his Family, as to cure them, whom of all Persons they hate, and which of all Persons (they say) have not Faith; is beyond all Bounds of Romance. And this usher'd in as a late piece of strange Providence, and Finger of Heaven of few days, or weeks standing before publication; although the

Cheat *was Eight or Nine, some say Twelve Years past acted by those* Water-Baptists, *and now brought to light to their Shame, and their* Sophistry *discovered by* W. S. *in Answer to* Ralph James *his* Subterfuge, &c. *to which I refer the Enquirer. But to return to* R. H. *whose* Sober Piece *(as he would insinuate it to be) I have now under hand, and shall (as a Friendly* Reader, *to whom he directs his Defence of a pretended* Narrative *formerly publish'd concerning* Charles Bayly *sometimes a Prisoner in* Dover) *make such reasonable Remarks and Observations, as may give thee to understand the Author's Drift and Depth in his former, and renewed appearing in Print against us, and by which the Impartial and Unprejudiced may judge, Whether it be a* Sober Reply, *or an* Envious Retort *to his* Opponent? *whether writ in Love, or in Reproach? whether in solid and sound Judgment, or an airy and corrupt Mind? And I affirm, the Matter will best discover, of what spirit the Author is*; for the Tree is known by its Fruit. *Yet its not my purpose to charge his Disingenuity upon all that may bear that Name (for there are lost Sheep, whose Innocency and Simplicity is betrayed by such as He, who cause them to err, whose State and Condition I really pitty, and desire their Recovery) But with much Plainness to deal with him, who Brawles in our Streets, and utters a Reproach at our Gates, of and from which although in the Sight of God and good Men we are clear, and innocent; yet for the sake of the Simple, and all such, with whom any Doubts of us may yet remain, is this as a* Seasonable Caution, *that in the sight of all* Truth *may be clear, and the* Slander *may lie at the* Fool's Gate.

London; 1673. T. R.

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THE

# THE
# Water-Baptist's Reproach
## REPELD, &c.

THis *Water-Baptist*, that he might appear a *Methodical* Writer, presents his Reader with an Epistle, as a *Key* to open the Secrets of his succeeding *Discourse*. But that they are of the least Allyance each to other in that sense, I cannot find; but *both* being wrought with Envy, and Madness; they may pass with a *probatum est* for *Companions*. Its some difficulty to determine, whether the Zeal of our Author run him more into the former; or latter? but certainly he may claim a considerable share of either. And if his *Proselites*, whom he passes through his Watery *Element*, be no better cleansed from their *Confusion* and Filthiness, then his Lines of Controversie; he might better spare his Pains, and they their Trouble. 'Tis possible, *R. Hobbs* presuming the Impress passing the hands of the Water-Criticks, or Book-Readers of the Town, might change its ill shaped Dress, and present it *more refined* to the World; so spared a Review of his seven or eight Moneths Pains. Yet I'le not set so little by our Author, but own to all that he barks, which may be Argument enough for Approbation, that h's fit to go out.

In his *Epistle* he thus treats his Reader, viz. *I do here present thee with a small Tract, containing a brief Reply to a Book put forth by* Luk Howard, *intituled*, A looking-Glass for the Baptists; *The Contents of which Book, and the Intents of the Author is to obscure the Truth of the Narrative, which is hereunto annexed.*

First I answer; *R. Hobbs* has not here dealt candidly with me, and his Reader, referring us to an annexed *Narrative*, when there's not one Section, Chapter, or Particular in all his succeeding Discourse, or any Piece annexed, that imports

any such Matter: so that the Cause of his Cavil cannot be easily examined, he not shewing us what he cavils at; an Absurdity, had it been by us, would have been baited to purpose. Yet that I may afford our Adversaries that Assistance and Supplement they ever denyed us, I have traced back the Controversie, and am willing to allow him the help of any *Narrative* formerly printed, so far as it may clear the Truth, of what's in *Controversie* betwixt us.

1. Then first, I find that in the *Re-printed Pamphlet* relating to the *Lincolnshire Prodigy*, there's a supplemental Letter, and a pretended true and *impartial Relation* of some remarkable Passages of *Charles Bayly*.

As for the *Letter*, it bears date from *Dover*, *June* 10. 1672. by a Nameless *Author*, and without any Accompt *to whom sent*: stuft full of Calumny, and Reproach, attended with such Circumstances, as might well excuse the naming either the Forger or Fosterer thereof; however its *Tincture* and *Completion* may well discover who *writ it*; and should *Richard Hobbs* deny to father it, and cast it upon some or other of his Brethren, as did his Brother *Ralph James*, when charged with that notorious Lye (in the Front of his Pamphlet of Eye and Ear Witnesses of that pretended Miracle wrought upon the Leper by his and his Brethren's Prayers) who said, *it was none of his Composing*; yet its Language would betray it: (and a further Circumstance, *Luke Howard* has charged it upon him, which *R. Hobbs* denies not by his Reply) not much differing from that Dialect in which his pretended true Relation is penned. And then

See his *Subterfuge*, p. 13.

See pag. 9.

2. The Relation relates to *C. Bayly*; who, say they, acted several things as a *Quaker* from the 13th of *Octob.* to the 22th, 1667. (which really was in 1661.) which the Forgers would charge upon all called by that Name, which is the Cause of Controversie betwixt *Luke Howard* and *R. Hobbs*, the first clearing, the 2d casting all the Dirt of *Charles*'s Miscarriage upon us; which *R. Hobbs terms* in *L. Howard* obscuring the *Truth* of the *Narrative*.

And that the Impartial Reader may have a just Understanding whether *R. Hobbs* or *L. Howard* has been Malicious and Cla-

Clamarous uttering a Reproach and Slander, cavilling againſt the Truth, and abuſing his Reader; I ſhall deſcend in theſe few Particulars to evince to the impartial Underſtanding: and ſhall go on

I. To manifeſt the nullity of the *Water-Baptiſts Charge* by his *Letter* and *Relation*.

II Our Clearneſs from its Impoſitions.

But previous hereto I would have the *Reader* take notice, that its neither my Work, nor Purpoſe to vindicate *C. B.* (whoſe *Miſcarriages* long ſince ſeparated him from us, and againſt whom our Teſtimony was many years paſt given out for his *Diſobedience* to that everlaſting Light and Truth of God: for the Sake of which Truth *R. Hobbs* is ſo *inraged* againſt us) But to clear the Truth, and the faithfull Followers of Chriſt from the wretched Impoſitions and calumnious Impoſtures of our Malitious Adverſaries. Then

I. The Nullity of *Water-Baptiſts Charge* appears in theſe particulars.

1. Its own *Contradictions*, and moſt apparent and palpable falſneſs.

2. His averring thoſe things, that abſolute neceſſary Conſequence doth contradict and deny. Which if prov'd, will be no hard Matter to determine, Whether *R. Hobbs* his *Evidence* in this matter be ſufficient to *prove* us guilty of his *Calumny* and *Reproach?* for which I need to go no further, then *R. Hobbs*, contradicting and charging *R. Hobbs* by his *Letter* and *Narrative* in Print.

1. *R. Hobbs*, that *C. Bayly*'s Miſcarriages might ly upon us, and upon that Truth of God we bear Witneſs unto, he affirms in his ſaid Letter (Pag. 17) that *C. Bayly* did thoſe *Actions* at the ſame Time, when he was owned by us as a very eminent Man amongſt us, yea, ſays he, "After he had acted theſe things in the "Narrative, they did own him as aforeſaid. Here's the *Accuſers Charge*, from which he would evince all *call'd Quakers* to be guilty of his *Miſcarriage*. And to prove his Poſition, he lays down this onely Argument, and none other, viz. As appears by this (ſays he) *One Lords day, after this Tragedy was paſt, I came to viſit my Brethren in Priſon, and went into* C. Bai-

ly's

ly's *Chamber to reason with him : in which Time came in most of the* Quakers *of the Town, with whom* Bayly *went to Prayer, and divers of them I observ'd fall down upon their Knees in that Duty ; my self, and three more Baptists stay'd in the Chamber all the while he was in Prayer : in which Prayer I very well remember he earnestly begg'd of God, that he would send his Angel, and bind me Hand and Foot, and cast me into Chains of Darkness* Thus would he prove, *Co. Bayly* was owned after his Miscarriages, as divers joyning with him in Prayer.

See the Letter dated *June* 10. 1672.

*Answ.* As for most of the *Quakers* of the Town coming there, or joyning in Prayer in such manner, as he deceitfully and falsly insinuates, is after in its place answered and refeld: but as to the *Time* instanced when this was pretended, I further say, *R. Hobbs* forgetting the Method his pretended *Impartial Relation* was penn'd in, or his Zeal out-running this Policy in the very Front of those his remarkable Passages gives us this very Story in the first Paragraph of those recorded Actions, and there relates that *C. Bayly* fell to praying, &c. (relating that Passage) O Lord God of my Life send down thine Angels and bind this thine Enemy Hand and Foot, for he (meaning *R. Hobbs*) hath opposed and resisted thy pure Spirit, &c. So that what is pretended to be last in his Letter, is first in his Impartial Relation.

*See Pag. 1. & 2. of the Relation.*

But should it be objected, That this Piece of Remark was ill plac'd in the History, and might be an after Passage, though first related here.

Answ. That is not probable, for the 2d Story following this of the Prayer begins thus, *About two Dayes after*, &c. (relating plainly to the Time of the former Story) And following that begins another Paragraph thus, *Within a short Time after*, &c And ending the whole Relation with a Story of *Octob.* 22th, 1667. so that *R. Hobbs* his onely Proof of *C. Bayly* being own'd by the *Quakers*, after his acting those Passages in the Narrative absolutely falls to the Ground without the least Colour or Pretence of Truth, if the pretended Historical Impartial Relation be in the least to be credited. And to put all out of doubt

doubt, with a moſt ſolemn aſſeveration that Hiſtory is thus cloſed, viz: This Relation we that ſubſcribe do teſtifie in the preſence of God is true: under which is printed no leſs then *R. Hobbs*, and the Names of eight perſons more.

And ſo if the Relation be true, the Letter is moſt horridly falſe; and whether to believe *R Hobbs* in one, or *R. Hobbs* in the other, or *R. Hobbs* in either, I leave the Juditious Reader to Judge.

2. Another Paſſage obſervable in *R. Hobbs* his Letter is this: neer the Cloſe thereof to give his Reader a pregnant *Teſtimony* of his *Modeſty* about the publiſhing the *Relation*, ſayes he, *The only* Reaſon why it was not publiſhed ſooner, was, becauſe I ſhould ſeem to ſome as if I had *boaſted*; And muſt *R. Hobbs* his Reader credit him in this? I muſt needs ſay, the *Phariſee* hath told a fair Tale to enforce a belief, that 'twas no ſmall ſhare of ſelf-denyal in him, that refuſed the proclaiming an inſtance of Providence, that would add ſo highly to his Praiſe. But alaſs! if *R. Hobbs* were guilty of any ſuch matter, he moſt grandly miſtooke himſelf in a few Lines before, where (ſurmiſing that ſome Readers might Queſtion the verity of the Relation or Honeſty of the Forgers to detain it in Obſcurity for ſo many Years before it came to Light) he excuſes himſelf and inſinuates to his Reader, that the Fault was not his: And ſaith *R. Hobbs*, If any queſtion, why it is publiſhed now, and not before, my Anſwer is this, I ſent a Coppy of it to a Friend in *London* ſome Time ago.

So that after this rational Accompt of his Innocency 'twere unreaſonable to charge *R. H.* for keeping this Story for ſo many Years for fear of his appearing to ſome, as if he had boaſted, as he gives for his only Reaſon, when he tells his Reader again, how little he was acceſſary to its being ſo long kept in obſcurity, giving this further Reaſon for its Publication; *I ſaw* (ſaith he) *the Truth of Chriſt might be advantaged thereby.*

Further *Inſtances* not much leſs *abſurd* (in this Letter) might be brought to ſhew the intolerable Folly and Abuſe of this envious Water-Baptiſt, whoſe bitter and malitious Spirit has led him thus to be a ſhame to his party, Abuſe to his Reader and Deriſion to juditious Men.

3. The

3. The next matter is the Printed Relation it ſelf, at the foot of which is written, "This Relation we that ſubſcribe do "teſtifie in the Preſence of God is true, we being Eye and "Ear Witneſſes of theſe things, ſome at one time, and ſome at "another: *Tho. Patridge, Simon Lovelace, John Heale, Chriſto-*"*pher Streeting, Thomas Williams, Richard Hobbs, John Hobbs,* "*John Finnes, Edmund Finnes.*

Here's there joynt Aſſeveration or Proteſtation, that the Relation is true, every Particle thereof averred unto by no leſs then Nine Witneſſes; and this to credit thei Story concerning *Charles Bayly*; which whether true or falſe relates not to us: yet to manifeſt the *Unreaſonable Abuſe* of its Forger, I ſhall remark his indirect Dealing with, and Impoſing upon his *Reader.*

1. In preſenting the Relation under the hands of nine Perſons, as Witneſſes thereto, yet in Fact five of them dead before the drawing up of the ſame: which *L. Howard* charges in p. 3. upon *R. H.* and has no Anſwer to it, and if that be not a full Teſtimony and Proof of that Piece of Abuſe, look but to *R. Hobbs* his foremention'd *Letter* from *Dover* of *June* 10. 1672 where he confirms the ſame in theſe words, *And when* (ſayes he) *the Narrative was drawn, I ſhewed it to all the Perſons, that are now alive, who all own every Sentence in it.* But whom alive, and whom dead, not a word: a double *Abuſe.*

2. But 2dly, That which has a more Scarlet-dye, and renders the Forgers of it moſt criminal, is, that under their hands each Perſon teſtifies to every Particular of the Relation, as each being an Eye and Ear Witneſs to every Paſſage, and Particle of the *Narrative*

Here I muſt take notice, that its uſually obſerved, that the Judges (in Matter relating to *meum & tuum*) in caſe a Witneſs teſtifies beyond the Bounds of his Knowledge in any one Particular, do ſuſpect him for all; yea, and reject him as a Perſon not to be credited: and ſhall ſo many, and frequent Inſtances of Unconſcionable Abuſe be expoſed to the Eyes of our Underſtanding; and yet the Expoſer ſtand with an untoucht Reputation? I leave it to the Impartial; and return to the Matter.

It

It had been Modeſt for theſe *Water-Baptiſts* to have teſtified; that ſome of them were Witneſs to *one particular*, & ſome of them to *another* (as probably they might) & not ſo audaciouſly to braſon it by their bold, though unadviſed Aſſeveration: *We (every one of them) do teſtifie every Sentence in it to be true*, and that in *the Preſence of God*: when 'twas *impoſſible*, that all could be privy to every *Sentence*, as the thing it ſelf fully demonſtrates. Its eaſie to reconcile, who made them to Err? viz. their *Paſtor R. Hobbs*, who ſpeaks the like Language in his Printed *Letter* of *June* 10. 1672. *When the* Narrative *was drawn, I ſhewed it to all the Witneſſes that are now alive; who all own every Sentence to be true, and ſtill freſh in their Memories*: when the greater number of them are dead, and none of them witneſs to one and the ſame Matter, as hereafter will appear.

Yea, but return to the *Relation* or *Narrative* it ſelf; and it preſents another Complexion: not all, nor one half of them witneſſing every Sentence; but clearly otherwiſe. To ſome Sentence no Witneſs, other one, others two or three: and ſo giving ſuch Teſtimony to the reſpective Parts, as then were ſaid to be preſent at the particular Action: as appears thus out of their own Relation or Narrative.

1. The firſt Paragraph relates a Report of *Charles Bayly's* coming from *France*, and the Noiſe of his coming to *Dover*, and being taken from the *Quakers* Meeting. This was but a Report to the *Water-Baptiſts* Witneſſes, who then were in Priſon: and ſo they not Eye and Ear Witneſſes, as affirmed. *See the Narrative printed* 1672. pag. 19.

2. After this Hiſtorical Diſcourſe is an Account of *C. Bayly's* Preaching, *R. Hobbs* his Oppoſition, and *C. Bayly's* Prayer againſt him, that he might be bound hand and foot, &c. And this Sentence cloſed without Witneſs (with an &c.) and not one *Water Baptiſt* mentioned to be there, but R. H. much leſs all the pretended Eye and Ear Witneſſes. See p. 19, 20.

3. Next is a full Accompt of *Charles Bayly's Prophecy* (as there its termed) againſt *R. Hobbs*; in the Body of which Relation *Tho. Patridge* is ſaid to be preſent with *R. H.* and not a Word

of any other. Therefore to the foot of that *Paragraph* is subscribed, *Witneſs*

So but Two of the Nine Eye and Ear Witneſſes. { *Thomas Patridge*, *Richard Hobbs.*

4. Then followeth a Diſcourſe betwixt C. B. and R. H. where there is not the leaſt mention made of any of the many Eye and Ear Witneſſes to be then preſent; which Sentence ends thus: *This, I teſtifie, is true; witneſs my Hand,*

Richard Hobbs.

Certainly, *R. Hobbs* did much miſtake the Point, when he by his *Letter* confidently affirm'd, *That all owned every Sentence to be true.* But to proceed,

5. The next Paragraph of the *Narrative* gives a further Relation of *R. Hobbs*, and cloſed the Hiſtory of *C. Bayly's* Prophecyes againſt him, which mentions not more then Three to be preſent; and is witneſſed by *Tho. Patridge*, *Edmond Finnes*, *John Hobbs*: and had the reſt been there, we had without doubt heard of it.

6. And laſtly the Relator gives us a large Story of a Conteſt 'twixt *C. B.* and one *Wollett* a man frenzie in his Brain, who took *C. Bayly* to be one of the *Locuſts come out of the Bottomleſs Pit*, becauſe of his Hair, &c. where was preſent Five of the *Baptiſts*, as ſayes the Story, viz. *T. Patridge*, *Ed. Finnes*, *Simon Lovelace*, *Jo. Hales* and *Chr. Streeting*; not one word mentioned of their *Paſtor*, who uſually bore the greateſt part in the other *Acts*: or of the Three other writ under in the general Atteſtation. Yet ſayes *R. Hobbs* in his *Letter*, *All averred every Sentence* (and he himſelf ſubſcribed it) *to be true*: although many of them (as plainly demonſtrated) abſent, when ſeveral of there preſented Matters were acted; & moſt of them dead, when the Relation drawn up: as appears largly by R.H's *Letter* and *Narrative* it ſelf.

Now therefore I recommend it to the Judicious and Impartial, of what Perſwaſion ſoever, to judge of R. H's Labours, whether they be the *Product* of Love, or Envy? of ſound Underſtanding,

derſtanding, or a confuſed Mind? And whether he now brought his ſuper-annuated and confuſed Story to Light in order to clear the Truth, and Love to his Oppoſers, as he boldly inſinuates; or rather as a Relique of that Enmity and Hatred, which the Wicked One has ſown in his Heart, from which his *Water-Waſhing* has not cleanſed him: and to the Witneſs of God in all I appeal.

Having waded through the Depths of *R. Hobbs* his unſtable Foundation, and vewed the irregularity of this *Watery-Builder*; let's now return to his latter piece of *Architect*, and examin, What Monuments he now raiſes upon the old Bottom.

1. Then firſt I obſerve, that in the Front of his Reply to encourage the Reader, who might ſuſpect his Cauſe (by reaſon of the confuſed witneſſing of the late Relation) he tells him, *That the Truth of the Narrative is further evidenced.*

Upon the view of this large Averment, I preſently turned over his whole piece, if poſſible to find him as good as his word; but alas; it was *Labour loſt*: for inſtead of producing freſh Witneſſes, and new Evidences, as he boldly inſinuates; he brings pregnant Inſtances of his old Abuſe, and that accompanied with an ill-favour'd way of *Canting*, which iſſues from him much like a *Proverb* out of a *Fool's Mouth.*

2. Then next, he proceeds to certifie the Reader, *That the Narrative was not publiſhed to blemiſh the Perſons of the* Quakers, *nor yet from a Spirit of Envy*, pag. 3. And truly, if *R. Hobbs* did expoſe his Fardle to the World in a Spirit of Love, and to advance the Reputation of the *Quakers*, I muſt acknowledge my Miſtake. And whether he did it not for the End he denieth; ſuch who weigh the Circumſtances following, may judge firſt of

1. An old Story of ſo many years ſtanding now to be brought out in Print.

2. And of a Perſon, that ſince theſe Miſcarriages has never been owned amongſt us.

3. And to be accompanied with ſo many Inſtances of ſevere Reflections.

4. Backed with ſuch a number of apparent Contradictions and Falſities.

As the Proverb is, *He that runs, may read*; and needs not an Interpreter.

3. But he tells us plainly, what his Quarrel is against, that *if any unkind Blows fall on us, we may know for whose sake it is*, pag 3. He and his Legion are against neither Great, nor Small, but *Israel's* King. Its against the *Light*, the Power of God his Battle is pitcht, sayes this *Water-Baptist*, *Its their Light Within, whom I withstand.* Alas! neither *he*, nor all the *dark powers* on Earth shall be able to extinguish it, whose Growth and Increase in despight of all their Opposition over-spreads the people not only in this Nation, but also in the Islands afar off; This accompts *he* his Enemy, and why? for any other cause, but by reason it tells him the Truth when he needs it? This would he charge with all the *Villanies* and *Enormities*, *that ever were committed*, sayes this *Water-Baptist*, *to shew to what Enormities the pretended Light leads them.* Let me tell thee, Has there been one that has caused thee to speak Evil of the Wayes of God, he shall bear his Iniquity: but know, thou shalt not escape the Judgments of the Lord, who hatest the Light, and comest not thereto for Reproof.

But certainly, thou comest up to, if not exceedst the vilest of Men, to charge *gross Miscarriages* upon that, which many of thy own Party acknowledge *God's Gift, and good in its place*; they will at least say, *Its the Light of a Natural Conscience*; or *of the Mosaical Law*, or *the Reliques of that Impression, that was in our first Parents, which shews Moral Duties, and to know there's a God, &c. But*, sayes this *Water-Baptist*, *it leads them to Enormities*: which yet he neither has, nor can prove. I must acknowledg, that if he takes this for good Argument, If a Person having been Water-dipt, and owned the *Water-Baptist*-Faith, and whilst amongst them commits one or other Enormous Crime, or Wickedness, for which they disown him, or cast him out of their Fellowship, or Communion; if the Cause of his Miscarriages must be charged upon their Faith-Ordinances, and not his Disobedience to what he profest; then *R. Hobbs* deals with us, as he would be dealt withal; else not. Again, the *Episcopalian*, *Presbyter*, *Independent*, *Water-Baptist*, *&c.* all pretend the holy *Scriptures* to be their Rule for *Faith* and *Worship*, daily

daily Miſcarriages being acted, and fallen into by Perſons under thoſe Names, or Diſtinctions, ſhall it be ſaid, See what *Enormities* the *Holy Scriptures* lead them into? No; nothing leſs: no more is the Light of the Son of God to be charged by Reaſon of him who profeſſed his Truth, but held it in unrighteouſneſs: but as the Scripture ſaith, *If we walk in the Light, as he is in the Light, then have we Fellowſhip one with another, and the Blood of Jeſus Chriſt cleanſeth us from all Sin.*

So the Light is clear from *R. Hobb*'s his dark Impoſitions and our Fellowſhip clear from him, and all ſuch unfruitfull Workers of Darkneſs. But to cloſe his Charge, he exhorts againſt the *Light within* (Terming it *the dark Imaginations of our own Heads*) and rather to follow the Council of the Apoſtle *Peter*, which he *Sophiſtically* words thus: *we have a more ſure word of the Prophets* (ſaith he) *meaning the Scriptures, to which we do well if we take heed* (mark) *as to a Light that ſhineth in a dark place*, &c. when as our Tranſlation is, *word of Prophecy*, and not *Prophets*, as the *Water-Baptiſt* inſinuates, and whence he comments, that the *word of Prophecy* there ſpoken of is the *Scriptures*, and not the Teſtimony of Jeſus, the Spirit of Prophecy; although the *Latin* and *Greek*, as well as *Engliſh* has it *word of Prophecy*, *Lat. verbum Propheticum*, and the *Greek* λόγον προφητικόν. *Rev.* 19. 10.

And if at this rate he can for his wicked End thus make bold with the holy *Scriptures*; I Queſtion not, but he will wreſt and expound his *Oppoſers* words to the like Purpoſe, yet I doubt not but to his own ſhame and *Confuſion*, which I ſhall deſcend to *examine*.

4. That I may not wrong *R. Hobbs*, who truly ſpeaks the *Subſtance* of his matter at the firſt, take his own words at large. (ſaith he) *This Quakers Looking-Glaſs is falſe, it preſents two Faces; one as if they did, another as if they did not own* Charles Bayly *for an eminent Quaker*. And that this is ſo, ſee what he ſaith Pag. 10, viz. *ſome new converted Friends*, ſaith he, *did own Charles Bayly*; But the Men-Friends, ſaith he, (meaning himſelf and three or four more Priſoners in the Caſtle) did not own him ſo much.

Here's the *Water-Baptists Charge* naturally dividing it self into these particulars, which I shall briefly examine and answer.

1. *R. Hobbs* affirms that *L. Howard* in Pag. 10, of his Book should say, *that some new converted Friends did own* Charles Bayly, viz. *for an eminent Quaker.*

2. But the Men-Friends (meaning himself and three or four more Prisoners in the Castle) *did not own him so much.*

1. Then to the first *Charge*, that *L. Howard* saith, *that some new converted Friends did own* C.B. *for an eminent Quaker*, I Answer that in Pag. 10. or any other page of his whole Book there is not any such matter, or any such Expression of *L. Howard*; nay, so much from it, and *L.H's* words so far distant, to what this *Impostor* would impose, that they are clearly otherwise, for *Luke* reciting *R Hobbs* his Expression in his *Letter* of *June* 10 1672. where *Hobbs* alledges, *that if the Quakers should deny* Charles Bayly *to be owned as a very eminent Man amongst them (at the Time of his imprisoment) that then they will render themselves the falsest Persons, that ever professed Religion.* Which Averment of the *Water-Baptist L. Howard* fully answers, and at the Close of his *Discourse* to that Point he tells them, *Amongst them at Liberty* (which then few were) *there were some, which did not own* C.B. *so much, as* R. Hobbs *reporteth of:* which *Luke* descends to *particulars* to shew. Which way of Answer to the *Water-Baptists Charge* is both proper and full, giving not the admittance to his Constructions, much less to affirm, that *Luke Loward* saith, *Some own'd him to be a very eminent Man amongst them.*

Pag. 17. of their Narrative.

2. The *Water Baptist* charges *L. H.* for saying, *the Men Friends* (meaning himself, and three or four more Prisoners in the Castle) *did not own him so much.*

1. Here *R. Hobbs* turns *Critick* advancing his bald *Criticisms* to such a bulk, that they bear the Burthen of his ensuing *Discourse*: Not so much four or five times repeated in two Pages, yet an absolute Forgery. Had the Man spoke this only to his *Watery Auditory*, it might upon his *ipse dixit* have passed for *Orthodox*; but he must give us leave to tell him, that he by his *Lines*

in

*in Print* has horridly wronged his *Opposer*, and as considerably abused his *Reader*: for *L. Howard* has neither word or Sentence, that imports any such matter, as he most audaciously charges: nay, so far were the Men from little or more joyning with *C. Bayly* in Prayer, which is the *Water-Baptist's charge* of owning of him, that they had not Liberty of *Access* to him, being then Prisoners in *Dover-Castle*, yet insinuates the *Water-Baptist* from this (and that as the words of *L. Howard*) *The Men owned him, but not so much.* Certainly, the Man was hard put to it, that thus straind to ease himself; could not self-Evidence of this *Antiquated Relation* against an *Apostate*, separated from us so many Years ago, have been a *Probatum* sufficient to have decided the Controversie betwixt us, but it must be thus redoubled, not only once, nor twice, but with more renewed Instances of Lying Abuse, and Imposture to the Shame of himself, and Sorrow of the Flock to whom he affirms to be a *Pastor*.

2. And out of these very words *so much* has this mighty *Artist* framed the very Pillers of his Building: so by *Theft* and *Violence* makes he a *Fortress* against us. Remember *R. Hobbs*, *though stoln Waters be sweet; her Guests be in the Depths of Hell.*

Certainly, had *R. Hobbs* taken a dose of Opium, he could not have more *intoxicated* his Brains then he has by this *Occasion* of *Contest*. And to see an instance hereof, take his own Words

3. In pag. 1. of his *Reply* speaking of his *Antagonist*; *we know not* (saith he) *but that he owned Bayly as much as the Rest did*; well then, where's the Owning? Said *R. Hobbs* pag. 1. *It appears by their then affirming and justifying him to be led by the True Light, as they did by their hearing him preach, and devoutly joyning with him in prayer*, Is this proof sufficient? Said *R. Hobbs* pursuing the *Question*, *If this be not a sufficient proof they own'd him, I know not what is, or can be sufficient; nor do I know any Rule the Quakers have, by which I shall know when they own one another.* Here our *water-Baptist* tells us, *if this be not the Quakers Rule to own one another* he's at's wits end; for *he knows no other.* But what, will not he turn back, and shew us his other side? yes:

after R. *Hobbs* has told his *Reader* this fair Tale, that *L. Howard own'd* C. Bayly *as much as any*, and the only proof of owning him was, by joyning in Prayer, &c. and *if that was not sufficient Proof; he knew not what was*: he bringing again an *Objection* of *L. Howard*, *that he and some more were in Prison, did not own him so much* (observe *L. Howard* uses not that Expression of *so much*, but its *Hobbs* his Forgery) which Negation of *L. Howard* the *Author* thus answers: *If by* so much *you mean, you did not joyn with him in his Devotion, I grant it; for your Restraint from him hindered you in that.* What's now become of the *only owning*? all this (*so much*) fain in the Dirt by a down-right contradiction. How well then our *Water-Baptist* has proved his *Charge* upon his *Antagonist*, I leave it to the *Considerate Reader*.

But more of Confusion I have not often found in so brief a Writer; And I cannot but take notice of this Impostors Confidence, that in despight of all his forgeries and lying Citations of *L. Howard's Answer* to his first confused *Relation*, yet he's so audacious to affirm; *that he says no more of* Luke, *then he himself confesseth*: when *Luke Howard's* words, sentences and expressions are as opposite to the *Water-Baptist's* protests and averments of them, as Light to Darkness it self.

*R. Hobbs*, let me advise thee as a Friend, to receive *Luke Howard's Book*; and thy own Reply, and pass Just Judgment upon thy own Work: if not, give me thy Reason. Let not thy Zeal, and rage against us so blind thy understanding to produce such monstrous effects; and after thou hast inspected thy own untimely Birth, and seen as well as thy *Reader*, of how little weight thy way of Argument is to rectifie the mistakes, or resolve the Doubts of the unprejudiced and unbyassed Inquirer at this day. Answer me, whether if thy old piece of envy and new-vampt *story* of *C. Baily* were really true as to him-wards, what do's it more concern us, then the many hundreds, that about the year 1660. and since *Apostatized* from you; yea, many of your *Pastors* and Teachers, that have *Revolted*, and some to that *Perswasion* you frequently stigmatize us with all, as being most *obnoxious* to the Gust of the people? We have generally forborn to put them, and their Miscarriages in Print, as being weak Arguments to found *Religion*, knowing that as well in the

*Primitive*

*primitive* times, and the first Apostolick dayes, as in these Latter Ages there were still such, who made Shipwrack of Faith and a good *Conscience*, and caused the Name of God and his Truth to be blasphemed and evil spoken of; and so it is now.

But why dost thou quarrel, *that an Account of our Friends dealing with* C. B. *was not daily brought to thee*? Its more, then the *Roman Priest's* themselves *desire* of persons not nearer related, then thou and us. Must thou be a *Confessor*; else no plain dealing? must we acknowledge to thee all passages of Christian Care to one or other, else justifie an Evil-doer? strange Inference! Its scarce that time of Day: when thou hast power, command it; til' then, thou and thy *Calumny rest together*.

I cannot but observe, how natural it is for this *water-Baptist* to correct his *Antagonist*; yet himself double guilty of being more like a Scold, then a sober Christian: truly next after a personal knowledge of both, I recommend their Books to the Considerate *Reader*; who may with ease determine, where the fault lies: besides *Luke Howard's* solid behaviour in *Dover* has not bespoke him the scurrilous term of *wanton and lewd Ranter* as this *wicked water-Baptist* most falsly insinuates; whose upright Life, and sober *Conversation* never merited such unjust dealing from this Traducer, or any other. And so, I *justly Charge* it upon him, as a false *Accusation*.

And to evidence, *what spirit he is of*, the very *dialect* he writes in, and his own Work will easily *Discover*: Have we more *Modest Expression* from him, then the *vilest* or *debaucheſt* of men, canting at us, as if meer *Lascivious* and wanton. If he *mentions* the Women of our Friends, guibing at them thus, *Their Female Companions*, and such like airy *Epithetes*: if Sufferers; *upon the quaking account*, and *quaking Principles*, with many more out of that Treasury of Envy and Hatred, which in store he has long horded up against us, and now belches it out, as an unsavoury stink in the Nation.

I have read over the whole *Discourse* of two Sheets; and truly I think, the Press is not very often troubled to so little, or so ill *purpose*: and did not the *Covetousness* of the *Printer* exceed the *Ingenuity* of the Writer, I Judge he had never passed his pittiful *Pamphlet*. As to what is more in his piece, its either such, as

fall

falls under the *apparent nullity* of the Forgers *Arguments*; or with the *confused* heaps of his meer *Impostures*, and *Abuse*. And if any thing else *remains deserving Regard*, 'tis in the Knowledge of such, whose *personal acquaintance* with the *Forger* and *Fact* can more *properly* answer, if not stop the Mouth of this *envious*, and *confused Babler*, with whom I leave him, and his *Piece*, as they see *cause* for further *Reproof* and *Examination*.

*London*, the 1st Mon. 1673.

Thomas Rudyard.

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# A Postscript.

THe *Word of the Lord came unto the true-Prophet* Ezekiel *against the false and foolish* Prophets, *who followed their own* Spirits, *and therein prophesied Lyes, and false Divinations, and caused people to Err: And he said,* Wo unto the Foolish Prophets, who follow their own spirit, and have seen nothing. *And God said,* Mine Hand shall be upon the Prophets that see Vanity, and that divine Lyes, they shall not be in the Assembly of my People, *Ezek.* 13. 1, 2, 3, 6, 7, 8, 9. *And hath raised True Prophets in this Age to cry against the False Prophets, and particularly against* Charles Bayly, *who was many Years ago judged and denyed by the Prophets and Servants of the Lord, because he prophesied Lyes and false Divinations by the Leadings of his own unclean spirit, which ruled in his deceitful Heart: and because of these things he hath been shut out of the Assemblies of God's People (in Scorn called* Quakers*) for many years, although he sometimes appeared amongst them, as the false Apostles and deceitful Workers did in the dayes of the true Prophets and Apostles appear amongst them; and as the true then judged, and denyed the false; so have we done unto* C. B. *in and with the Light, Life and Spirit of God, and of his beloved Son Jesus Christ; and in and with the same we do and shall judge all* Dreamers *and* Prophesiers *of* Lyes *and* false Divinations, *who follow their own corrupt, sinful and*

*and unclean ſpirits, from which the Myſteries and Secrets of the holy pure God lie hid. And now* Richard Hobbs, *who ſayſt,* That *C. B.* was led by the *Quakers* Spirit in that Deluſion which he was given up to: *If by the* Quakers Spirit, *thou doſt mean the* Quakers Light, *which thou ſo much ſcoffeſt at, which I have cauſe to believe by thy own words in thy Book thou doſt mean; then I do tell thee, thou doſt ſpeak* Blaſphemy againſt God, *who is* Light; *and againſt his beloved* Son, *who is the* expreſs Image of his Subſtance, & Brightneſs of his Glory. *For I do tell thee, and all others, unto whom theſe Lines may come, That we the People of God called* Quakers *have never preached up, or directed any man or woman unto any other Spirit or Light, wherein and whereby Salvation is brought unto the Immortal Souls of Men and Women; but the* Spiritual Light *of* God *and* Chriſt, who is that Light, who lights every man that comes into the World, *John* 1.9. and 8.12. 1 *John* 1.5,6,7. God, who commanded Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt; and his Treaſure have we in Earthen Veſſels, that the Excellency of the Power may be of God, and not of us, 2 *Cor.* 4. 6,7.

*W. G.*

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THE END.